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INDIAN LEGENDS

BY

J. W. LESUEUR

MESA, ARIZONA

DEDICATION:

In Commemoration of the Hundredth Anniversary of the Reception of the Plates containing the Ancient History of the American Indians —September 22, 1927.

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James W. Lesueur

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Independence, Jackson County, Mo., U. S. A.

THE HILL CUMORAH
Where a hundred years ago (September 22, 1827)
the Nephite Record was delivered

PREFACE

Indian children like their forefathers were story tellers. In every tribe was the historian who went from tepee to wigwam, when the days were short and the nights long, and before the fire would tell wonderful stories about creation, the deluge, the strange migration, the sun, moon and stars, as well as animals and plants, with an explanation in legendary lore as to the cause and purpose of things.

These children would listen spellbound and then pass them on later to their children until they have come down thru the ages a fairly accurate account of the dim past, hazy and misty with changes and additions, but with enough of the original history to give them a faint idea of the great early lives and doings of their forefathers.

Mr. Boudinot in the Voice of Warning (page 129) says: "Can any man read this short account of Indian traditions drawn from tribes of various nations by different authors of the best character, possessing the best means of information, at various and distant times, without any possible communication with each other; and yet suppose that all this is the effect of chance, accident or design."

Zitkala-Sa in her book "Old Indian Legends" (pages 5 and 6) in speaking of the value of the Legend writes: "The old legends of America belong quite as much to the blue-eyed little patriot as to the black-haired aborigine. And when they are grown tall like the wise grown-ups may they not lack interest in a further study of the Indian folk-lore, a study which so strongly suggests our own kinship with the rest of humanity and points a steady finger toward the great brotherhood of mankind, and by which one is so forcibly impressed with the possible earnestness of life as seen through the tepee door!"

While the great historian Bancroft tells us in "Native Races" (Vol. 5, pp. 137-8):

"Every trace of the circumstances that give rise to a tradition is soon lost, although the tradition itself in curiously

modified forms is long preserved. Natural convulsions like floods, earthquakes, famines, wars, tribal migrations, naturally leave an impression on the savage mind which is not easily effaced, but the fable in which the record is embodied may have assumed a form so changed and childish that we pass over it today as having no historical value, seeking information only in the apparently more consistent tale, which may have originated at a recent date from some trivial circumstances * * * but the traditions of savages, valueless by themselves for a time more remote than one or two generations, begin to assume importance when the events narrated have been otherwise ascertained by the records of some contemporary nation, throwing indirectly much light on history which they were powerless to reveal."

From my earliest childhood I have enjoyed listenings to the tales from the Indian story-teller, having first lived among the Zunis, Navajos and Apaches, and later in life among the Pimas, Maricopas, Papagoes and Hopis, and there has been a fascination in them for me. From the camp-fire story I have been interested in the legends of more distant Indians throughout America, so that in this humble compilation is presented the traditions as I have heard them and also those recorded by authors dealing with Indian Myths and Legends.

Many good lessons can be learned from our red-skin brethren and if in this presentation I have been helpful to others, I shall indeed be grateful.

James W. Lesueur,

September 22, 1927. Mesa, Arizona.

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The Pictographs tell the story of past life and its struggles

IN MONTEZUMA'S CASTLE, ARIZONA

The haunts of Americans 2000 years ago

INDIAN MYTHS

"The legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain."

—Longfellow.

*"We must acknowledge, the nearer we take our savages, the more we discover in them some valuable qualities. * * * * The ideas, though quite confused, which they have retained of the Supreme Being, the traces, although almost effaced of a religious worship which they appear to have rendered formerly to the Supreme Being; and the faint marks of the ancient belief and the primitive religions, may bring them more easily in the way of truth."*

—Pere Charlevoix in "Indian Myths."

CARVED WALLS OF THE TEMPLE OF MITLA, MEXICO

TEMPLE OF THE SUN IN COLORADO
Early inhabitants of America had their temples.

HOW SOME INDIAN LEGENDS ORIGINATED

"Let's go there and find out who is teaching those eople," said one man to the other.

They walked quickly to the stone, and asked, "What re you doing, boys?"

The boys were startled, but Poyeshao said, "You must romise not to tell anyone."

They promised, then Poyeshao said, "Jump up and sit n this stone."

The men seated themselves on the stone, then the boy aid, "Go on with the story, we are listening."

The four sat with their heads down and the stone began o tell stories until it was almost night. The stone said, 'Tomorrow all the people in your village must come and isten to my stories. Tell the chief to send every man, and ave everyone bring something to eat. You must clean the rush away, so the people can sit on the ground near me."

That night Poyeshao told the chief about the story-elling stone, and gave him the stone's message. The chief ent a runner to give the news to each family in the village.

Early the next morning everyone in the village was eady to start. Poyeshao went ahead and the crowd fol-owed. When they came, each man put what he had brought, neat or bread, on the stone, the brush was cleared away and every one sat down. Then when all was quiet the stone aid:

"Now I will tell you stories of what happened long ago. There was a world before this. The things that I am going o tell you about happened in that world. Some of you will emember every word that I say, some a part of the words, and some will forget them all. Hereafter you must tell these stories to one another. Now listen!"

Each man bent his head to catch every word the stone aid and once in a while they would give an expression of approval.

When the sun was almost down the stone said, "We'll est now. Come tomorrow and hear more."

The next morning they came again and placed them-

selves around in a circle. Again the stone talked until the sun began setting in the west, then it said, "Come tomorrow and I will finish the stories of what happened long ago."

Early the next morning the people of the village gathered around the stone, and when all was quiet the stone began to tell stories and kept on till late in the afternoon, then it said, "I have finished. You must keep these stories as long as the world lasts; tell them to your children and grandchildren, generation after generation. One person will remember them better than another. These are the stories of what happened in the long ago. When you visit one another, you must tell these things and keep them up always. I have finished."

And so it has been. From the stone came all the knowledge the Senecas have of the world and happenings before this.

(Compare with Nephite record, p. 31, verse 10, and pp. 32 and 33, verses 26-31.)

HOW INDIAN LEGENDS ARE HANDED DOWN

In the Eleventh Census of the United States, 1893, Thomas Donaldson gives the following in reference to the Moqui Pueblo Indians of Arizona:

"The Moqui people are rich in legends and folk lore. They have their stories of giants, giantesses, hobgoblins, fairies, and all kinds of spirits, which they believe once lived and inhabited the earth in time long since gone by. Every cliff and mesa, every mountain and canyon, has some story attached to it which the natives treasure with care. All these legends, traditions, and stories are transmitted, orally, from generation to generation, with minutest exactness of circumstances and detail. A child in telling these stories is attentively listened to by its elders and quickly prompted if it makes a mistake in any particular; so we can feel assured in reading any of these legends received directly from these people that they accord with the true, literal, Indian version. These people also have their superstitions and their belief in ghosts."

O, STOP AND TELL ME, RED MAN

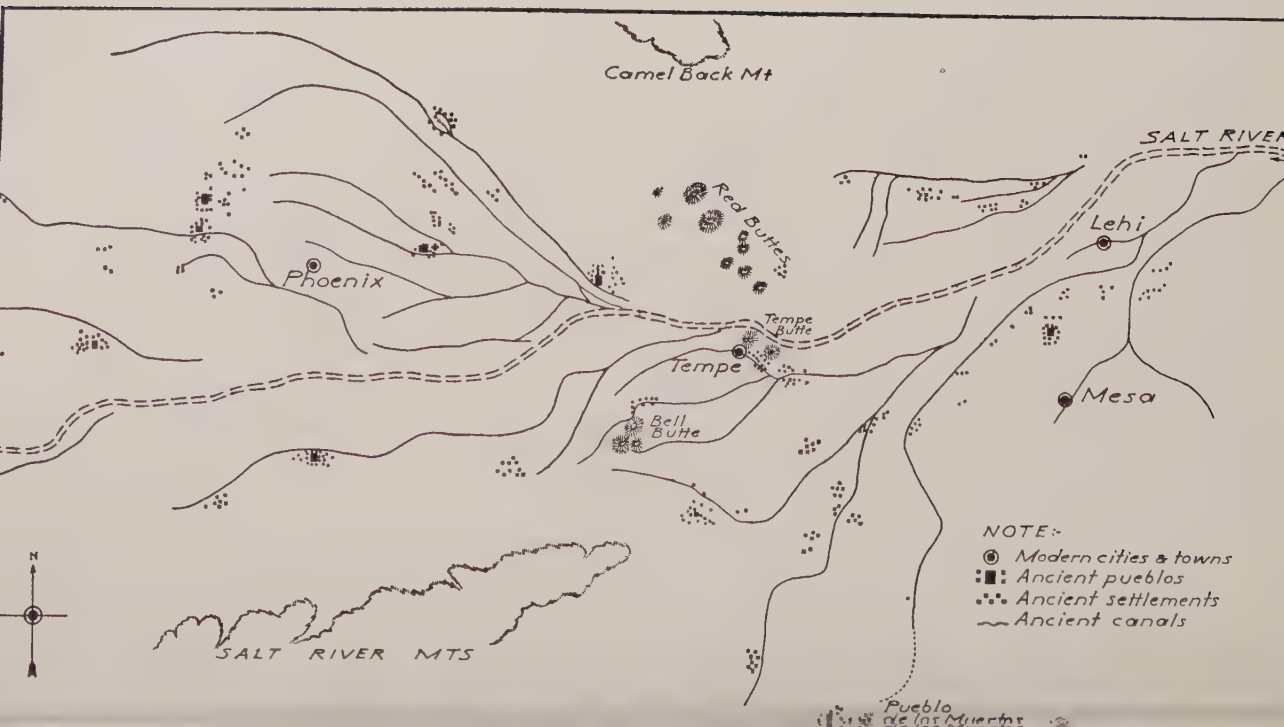
O stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;
Have you no God, no home?
With stature straight and portly,
And decked in native pride,
With feathers, paints and brooches,
He willingly replied:

"I once was pleasant Ephraim,
When Jacob for me prayed;
But oh, how blessings vanish,
When man from God has strayed!
Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wandered to and fro.

"And long they've lived by hunting
Instead of works and arts,
And so our race has dwindled
To idle Indian hearts.
Yet hope within us lingers,
As if the Spirit spoke,
He'll come for your redemption,
And break the Gentile yoke.

And all your captive brothers
From every clime shall come,
And quit their savage customs,
To live with God at home.
Then joy will fill your bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

mn Book, p. 64 W. W. Phelps


Camel Back Mt
SALT RIVER
Red Buttes
Phoenix
Lehi
Tempe Butte
Tempe
Mesa
Bell Butte
NOTE:-
Modern cities & towns
Ancient pueblos
Ancient settlements
Ancient canals
N
SALT RIVER MTS
Pueblo de los Muertos

PART I

LEGENDS OF THE ORIGIN, MIGRATIONS AND WARS OF THE INDIANS

THE CITY UNDER THE CLIFFS

THERE UNDER THE CLIFF THE HIDDEN CITY LAY

Legends of Guatamalan Migrations

"Countless years ago the first settlers arrived in New
n. Coming in ships by sea, they approached a northern
, and because they disembarked there it was called
itla, or Panoaia, 'place where they arrived who came
ea,' now corruptly called Pantlan (Panuco); and from
port they began to follow the coast, beholding the snowy
as and the volcanoes, until they reached the Province
uatamala; *being guided by a priest* carrying their god,
whom he continually took counsel respecting what they
t to do. They came to settle in Tomoanchan, where they
ained a long time, and never ceased to have their wise
, or prophets, called amoxoaque, which means 'men
ed in ancient paintings' (books), who although they came
ne same time, did not remain with the rest in Tomoan-
; since leaving them there, they re-embarked and carried
with them all the paintings (books) which they had
ght relating to religious rites and mechanical arts."

N. R. p. 31,v.10 p. 32, v. 26-30.

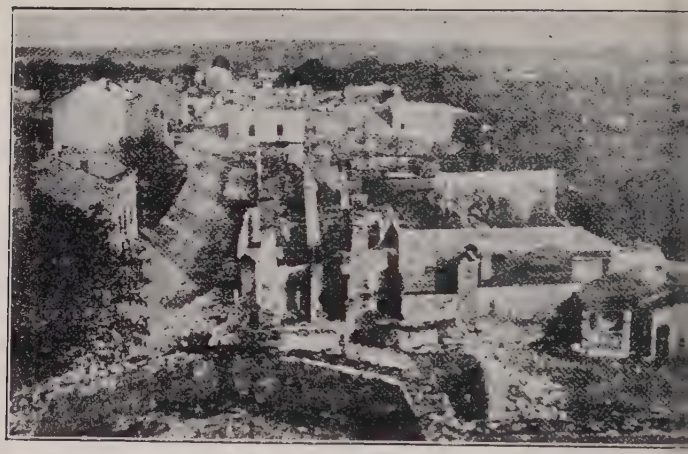
Native Races, Bancroft, Vol. V, p. 189.

Quiche Legend of Migration

"After the creation of the first men Balam-Quitze,
m-Agab, Machucutah and Iqui-Balam, wives were given
em and these were the first parents of the Quiche na-
* * * * All seemed to have spoken one language and
ve lived in great peace. Here they awaited the rising
and prayed to the Heart of Heaven. * * * * At the
e of Balam-Quitze and his companions they departed
arch of gods to worship * * * * They dressed in skins
were poor, but were wonderful men, and when they
ed Tulan Zuiva long had been their journey."

N. R. p. 40 v. 23.

Native Races, Vol. V, pp. 546, 547.



The Abode of a Civilization of Long Ago in Ameri

The Present Indian Hogan

Peruvian Migrations

"Peru, says Montesinos, was populated five hundred ears after the flood. Its first inhabitants flowed in abundntly towards the valley of Cusco, conducted by four :others. * * * * The eldest of these brothers mounted to :e summit of a ridge, and threw with a sling a stone to ;ch of the four quarters of the world, thus taking possession the soil for himself and his family. * * * * The younger the brothers, who according to tradition, was at the same me the most skilful and hardy; wishing to enjoy alone the lenitude of power, ridding himself of two of his brothers, y enclosing them one in a cave and the other in a deep hole, nd causing the third to fly to a distant province. He told nem they must consider him as the only child or son of the un, and obey him as such. He commanded his kinsmen to vel the ground and make houses of stone; such was the rigin of Cusco. * * * For 60 years did this first king overn, leaving the throne to his eldest son."

N. R. p. 3, v. 5
N. R. p 33, v. 37 38.
N. R. p. 58, v. 13- 35.
N. R. p. 60.

Peruvian Antiquities, Tschudi, pp. 52, 53, also Baldwin's *Ancient America*, p. 264.

The Toltec Migration

"The Toltecs referred to were of the house of Israel, nd the great prophet Moses freed them from the captivity. aving crossed the Red Sea they gave themselves up to olatry, and persisted in it –and in order to escape the nidings of the law-giver, or for fear of punishment, they left m and crossed the sea to a place called the Seven Caves, n the shore of Gulf of California where they founded the ty of Tula. The first chief who ruled and conducted this great nd from one continent to the other was Tamub; second as Capichoch; the third Calel Ahus; the fourth Ahpop; e fifth Nimaquiche, who being the best beloved and most stinguished of all, at the order of his oracle, led those eople away from Tulan. * * * * In this migration they ent many years, suffered unspeakable hardships, and urneyed in their wanderings, for many leagues over an mense tract of country, until beholding a lake they de-

N. R. p. 60, v. 1- 34.
N. R. pp. 3 40.

termined to fix their habitations at a certain place not f from the lake, which they named Quiche, in memory of t King Nimaquiche—the youngest of four brothers who h led the people to the land—where the land was divided b agreement among them."

Bancroft's *Native Races*, Vol. 5, pp. 564-56
Stephens *Central America*, Vol. 2, pp. 172-17
2 Nephi 18 chap.; Jacob 1:11,; Mosiah 25:1
Omni 1:1; Alma 8:7; 1 Nephi 11:5.

These Quiches speak of white men who came from t land of the sun. *Pre-historic America*, p. 436.

What William Penn Said of the Origin of the Indians

"Their eyes are black like the Jews—they reckon moons—they offer the first fruits—they have a feast Tabernacles—their altar stands on 12 stones—their mour ing lasts a year —their customs of the women are like th of the Jews; their language is concise, masculine, full energy, resembling the Hebrew; one word serves for thr and the rest is supplied by the understanding of the hearer Lastly, they were to go into a country which was neith planted nor sown; and he that imposed that condition up them was well able to level their passage thither."

N. R. p. 1, v. 2-4.

Penn's Letter on the present state of the Lands America, p. 156.

Pedro De Leon's Statement

"The people of America when discovered, men a women, although they are such a vast multitude of tribes nations, in such diverse climates, appear, nevertheless, li the children of one family."

Lord Kingsborough's *Ant. of Mex.*, Vol. 6, p. 40

Abbe Clavegero's Observation

"Their ancestors came into Anahuic from the countri of the north and northwest. This tradition is confirmed

many ancient edifices built by these people in their mi-ions." (P. 407.)

The Teomoxtli

Boturini says: "That in the ancient paintings of the Tol- were represented the migrations of their ancestors through a, and the Northern countries of America until they e and settled in the country of Tullan." (Page 407.) N. R. p. 479, v. 33

He also says: "That in the year 660 a celebrated as-nomer, called Huematzin, assembled by the King's sent, all the wise men of the nation, and with them painted celebrated book called Teomoxtli, or Divine Book, in ich they represented in very plain figures, the origin of Indians, their dispersion after the confusion of tongues, ir subsequent journeys in Asia, their first settlement in erica and progress."

Ten Tribes of Israel, p. 30.

Four Leaders

"In all the Aztec and Toltec histories there are four racters who constantly reappear; * * * * as guides chieftains of tribes during their migrations: or as kings rulers of monarchies after their foundation; and even to time of the conquest, there are always four princes who npose the supreme government, whether in Guatamala n Mexico." N. R. p. 3, v. 5.

Myths of the New World, by Daniel C. Brinton, pp. 96-97.

Four Brothers

"The Tupis of Brazil claim descent from four brothers. * * * Their southern relatives, the Guaranis of Para-y, also speak of four brothers and give two of their nes as parents of the tribes called after them. The four-chieftains created were the originators of the Muyscao gata. The Nahuas of Mexico descend from four original ilies. The Sacs of Upper Mississippi sprang from four N. R. p. 3, v. 5.

men. The Ottoes came from eight—four men and fo
women. The Shawnees and Natchez had four clans."
Ibid, page 161.

Origin of the Choctaws

"Many winters ago the Choctaws commenced movi
from the country where they lived, which was a long di
tance west of the great River, Mississippi, and far beyo
the mountains of snow. They traveled a great many year
being led by a Jossakeed (prophet), who walked before the
bearing a red pole, which he fixed in the ground every nig
N. R. p. 31, v. 10. where they camped. This pole was found every mornir
leaning toward the east; they were told by the Jossakee
that they must continue to travel eastward as long as
pointed in that direction; but when it stood upright, the
they should live, for so the Great Spirit directed. Journe
ing on, they came to a sloping hill, there the pole was fix
upright and stood firm. So they made their encampment

Indian Myths, Emerson, p. 151-2.
N. R. p. 32, v. 16, 31, v. 10.

Origin of the Indians

"Gumelli asserts that we first distinguish the ten chie
N. R. p. 10, v. 14. of the colony that founded the empire, etc."

Ant. of Mex., Vol. 6, p. 178.

A Land of Promise

Lord Kingsborough observes: "With respect to t
famous migrations of the Mexicans from Atzl
to the country of Anahuac, the Mexican nation whi
arrived from the seventh cave of lineage, depart
N. R. p. 49, v. 3. from the province of Aztlan Teo-colhuacan by command
their idol. He commanded them to leave their countr
promising them that he would make them princes and lor
of the provinces which the other six nations whose departu
had preceded theirs, had peopled. That he would give the
a very abundant land, with gold, silver, precious ston

athers, etc. They set out having an idol with them—ith whom he communicated privately; informing them of ie events of the journey, advising them of what would hap- N. R. p. 31, v. 10.
en, giving them laws, teaching them rites, ceremonies, etc.; using the heavens to rain bread, and drawing water from rock to quench their thirst.—They never proceeded a step ithout approbation and command of their idol."

Origen los Indios, Lib. 111, Cap. 111, Sec. 5.

"One time in their history there was a division among ie people—one being led by the Lord and the other by the evil." Nephite Record p. 60-6

Ant. of Mex., Vol. 6, p. 242.

Coming of Aztlan

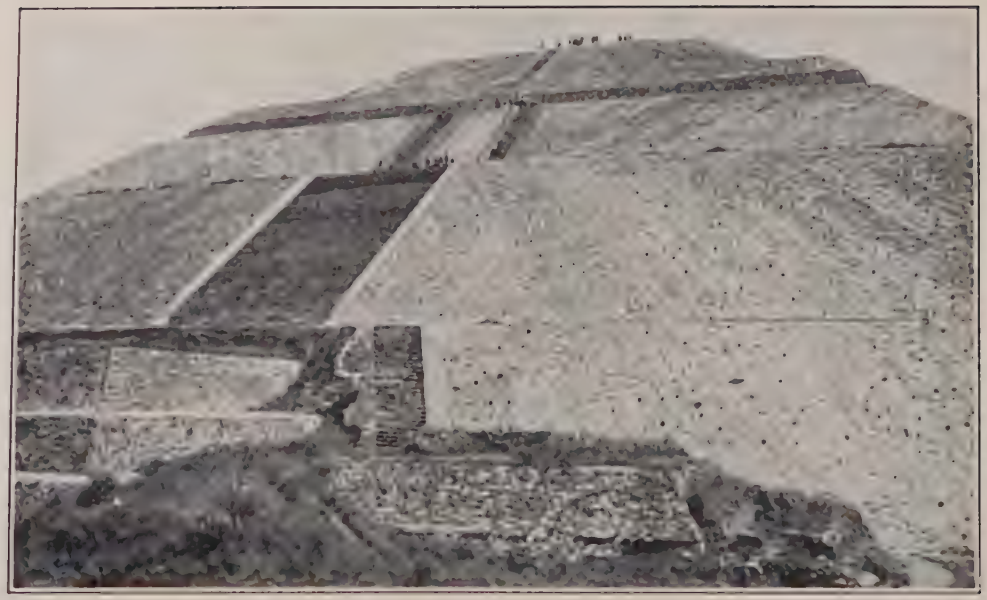
"Miracles performed by God on quitting Aztlan; N. R. p. 36.
Himself forsaking heaven to be present in their camp as heir legislator and guide of their way—they sang their ymns of praise, like the Jews—and represented in their aintings signs and wonders wrought in their favor by the eity. * * * They carried a painted roll of papyrus ninety N. R. p. 136, 1-10.
et in length, one in breadth, and as thick as a finger, con- aining paintings of all the mighty acts which God had per- rmed in their favor * * and offered a bread offering.

Ant. of Mex., Vol. 6, p. 145.

Religious Wars

There appear to have been very hotly contested religus disputes; constant wars broke out between the secrians following the god Votan and those who worshiped uetzalcohuatl, and the vanquished on either side perished nder horrible tortures, or were compelled to fly their untry.

Pre-Historic America, Nadaillac, p. 174.



THE TEMPLE OF TEOTIHUACAN
Erected for the worship of "Quetzalcoatl" or Christ.
From the top the voice carries for several miles.

The Navajo woman designs and makes the Navajo blanket, working in signs and historical allegorical legends.

PICTOGRAPHS

A story without words, either containing the victories of the past, the sadness of the present or the glories of the future.

CLIFF DWELLINGS IN SAN JUAN COUNTY, UTAH

In these ruins thousands of ancients resided in constant fear of an invading enemy.

NEAR ROOSEVELT DAM, ARIZONA

Here the remnants left behind hid from the ferocious enemy

LEGENDS OF THE ORIGIN OF THE INDIANS

Navajoes Once White

"The Navajoes believe that all Indians and white people lived together at one time; all speaking the same tongue."

Native Races, Vol. 5, p. 81.

Toltecs

"Claim to have come to America at the time of the confusion of tongues, arriving at Hue Hue Tlalapallan after a long hard journey." N. R. p 479, v. 3

Native Races, Vol. 5, pp. 19 to 21.

The Quiches

"The Quiches speak of a country in the East to reach which immense tracts of land and water must be crossed. There they say they lived a quiet life and spoke a common language. The principal names of the families and tribes were Tepen, Oloman, Cohah, Quenech and Ahua. Afterwards, continue the traditions, they left their primitive country under the leadership of certain chiefs and finally after a long journey they reached a place called Tula—across the sea." N. R. p. 40, v. 23.

Native Races, Vol. 5, p. 21.

Yucatacs

"The Yucatac have a tradition that they came from the far east, passing through the sea, which God made dry for them." N. R. p. 36, v. 26.

Native Races, Vol. 5, p. 22.

The Chilians

"The Chilians assert their ancestors came from the West." N. R. p. 34.

Native Races, Vol. 5, p. 22.

N. R. p. 34.

The Chipewayans

N. R. p. 34, v. 5.

"The Chipewayans have a traditions that they came from a distant land, where a bad people lived, and had to cross a large narrow lake filled with islands."

N. R. p. 2, c. 13, 20.

Native Races, Vol. 5, p. 22.

Olnecs

N. R. p. 34, v. 1.

"The Olnecs relate that they came by the sea from the East." (Page 22).

Origin of the Indians

Reasons why they are of Hebrew origin:

1. They believe in water purification—baptism.
2. They practised circumcision.
3. They expected a Messiah.
4. Words connected with the celebration of the religious rites were of Hebrew extraction.

N. R. p. 35, v. 22-42.

5. The earliest missionaries to America had ample proof of this, including Bishop Las Casas.
6. Montesinos Ben Israel, and other early Rabbis, recognized the similarity.
7. The earliest Spanish writers, Acosta and Torquemeda, claim there was no alternative than to come to the decision that the Hebrews colonized America.
8. The resemblance which many ceremonies and rites of the Indians bear to those of the Jews.
9. The similarity between Indian and Hebrew moral laws.
10. The knowledge which the Mexican and Peruvian traditions supplied, that the Indians possessed the history contained in the Pentateuch.
11. The Mexican tradition of the Teo-Moxtli, or divine book of the Toltecs.
12. The famous migrations from Atzlan or Asia.

13. The traces of Jewish history, traditions, laws, customs, manners, which are found in the Mexican paintings.
14. The frequency of sacrifice amongst the Indians and the religious consecration of the blood of the victims.
15. The style of the architecture of their Temples.
16. The fringes which the Mexicans wore.
17. Similarity of manners and customs of Indian tribes far removed from the central monarchies of Mexico and Peru, to those of the Jews, noticed by other writers not Spanish.

Lord Kingsborough's *Ant. of Mex.*, Vol. 6, pp. pp. 115 and 116.

The Son of Columbus

Wrote of the Indians: "Their progenitors were of the royal of Jerusalem."

Life of Christopher Colon, Vol. 12, chap. 1, p. 2.

N. R. I
35, v. 20

The Origin of the Peruvians

(*Nephite Record, Chapter V, page* 60)

"The first settlers to arrive in Peru came near to the site where Cuzco now is, in guise and form of a family. According to the account of the Amantas there were four brothers and four sisters. The oldest brother climbed a hill and unwinding a sling from his head he shot four stones with it, indicating the four parts of the world, and saying as he took possession of the land for himself and in the name of his brothers and their wives. The hills which he indicated thus with the stones he called Antisuyo (Andes or land of the Antis) on the East.

N. R. I
3, v. 5.

N. R. I
313, v. 7
9.

N. R. I
250, v. 1

"The three brothers deeply regretted seeing the eldest brother so forward in matters of government and in general superiority, for they supposed from what he had done that he wished to be their leader. He who most observed the intention of the oldest brother was the youngest, and being

N. R. p. 60, Chap. 5. a vigorous and captious man, he proposed to conduct himself in such a way that he should be left alone and no one should hamper his command.

"The youngest brother, seeing himself free from his brothers, journeyed until he arrived at the place where Cuzco now is, with his sisters and wives; to them he told he was to build a city and to be lord over the living, and, in order to set up among them true respect (he ordered them) to esteem him highly and to speak before him with all humility, as (he was) the sole son of the Sun. The place looked well to the oldest sisters, and she told her brother to build there the city, saying "in these Cuzcos," which means, "in this site where these stones are that look like hoards piled up." And some say that it is from this event the first city got the name of Cuzco.

v. 1-3; v. 8, 9, 15 p. 61, v. 18, 19.

"This youngest brother—Pirua Manco—was the first who ruled in Cuzco, and he was not an idolater, for he adored the God of the patriarch of the deluge (Noah) and of his descendants, nor was there any other God than the creator of the world whom he called—Illatica Huira Cocha."

p. 62, v. 4

Memorias Antiguas del Peru, pp. 4-7.

Peruvian Migrations

"The celestial pair, brother and sister, husband and wife, advanced along the high plains in the neighborhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded, accordingly, but a short distance, as far as the valley of Cusco, the spot indicated by the performance of a miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission."

Conquest of Peru, Vol. 1, p. 31; 1 Nephi xvi: 10, 16; Alma xxxvii:39, 40.

Also Golden Rod, guiding them, *Peru*, by Squiers, pp. 301, 331.

THE SUN TEMPLE
Mesa Verde, Colorado

THE STORY OF THE KINGS OF PERU

(Compare with the Nephite Record)

Ammon, Mo-
ah's son, cap-
red, p. 238,
-20

Ammon re-
ased, pp. 239,
24

King accepts
essage, 247-1

Alma's rec-
ds, p. 191-20

Alma I dies
yrs. old.

Alma II
gns, p. 194,
43, 44, 45.

The first King after Manco Copac was Huanacaui Pirua. It came to pass that in an action fought at dawn the enemies of the sons of the Sun captured the son of Huanacaui Pirua.

On account of a marvelous happening the seers and astrologers advised releasing the boy, sending him back to his father, the King, with many presents. The King of Cuzco received the message with great pleasure, gave a great banquet in his honor.

This young man was a lad of good growth and greatly beloved by all the subjects of his people. The Amantas who know of these things by very ancient traditions passed from hand to hand, say that when this prince was reigning there were letters and wise men called Amantas taught reading and writing.

Legendary History of Early Peru

Huanacaui arrived at the age of decrepitude and, the hour of his death approaching, he called to him all his sons and daughters, and, amid the weeping of all, he took his farewell, charging them to obey as their king and lord their eldest brother Sinchi Cozque.

Huanacaui died at the age of ninety years, having reigned fifty, and his son Sinchi Cozque made for him a special interment, depositing him in his private temple until such a time as that of the Sun should be finished, for he now determined to begin its construction, together

with that of the sumptuous edifices of the city of Cuzco.

The Rebels, 198-2

Despised Council, 194-38

The work was hampered by the envy which overpowered the neighboring lords, who, seeing that he was a mere boy and that he was not the son of Mama Micay, his stepmother, wife of Huanacaui, his father, and despising the counsel of old men, decided to make war upon them.

Alma's enemies seek to take away Peru, 198-2

They penetrated with armed forces as far as Cuzco; the king went out to receive them with high spirits. His enemies boasted that they were going to make him a tributary and take away his power. The king confided more in the justice of his cause than in his forces, because the quickness of his foe gave him neither place nor opportunity to assemble his men and arrange them for military purposes.

Armed forces penetrate capitol, 199-15-24; 200-27-38

He gave battle to his enemies near a village called Muhina, near a lake whither the enemy had retired and it was a very bloody battle. They yielded to him, and, killing many of them, he kept the chiefs alive; but afterwards, in payment for their excesses, he took from them not only their lordships but their lives. As the result of his valorous deed, Sinchi Cozque augmented his kingdom and increased his reputation, and made himself greatly dreaded by all his neighbors.

Alma wins, 200-33-38

Cities Rebuilt, 316-8

He returned to Cuzco very triumphant and soon decided to found the city again. He commanded that houses of stone should be built, that it should be taken from the site itself, filling the spaces with earth and small stones. Also he ordered the large stones should be brought from other places but whence they came cannot be found out.

They worked them with picks and axes made of stones from rivers and filed as if they were made of steel. Some officials assisted at the making of the implements; others helped with the stones, still others with the buildings. They had no derricks with which to lift the stones into place, so they used this device. They banked the earth at a moderate angle up to the top of newly completed first tier of stones; then with human force, they carried up a second tier, rolling the stone over and over, however large it might be, and they adjusted it to the wall very slowly and accurately, and they say that this city of Cuzco took its name from that of a king who began it. Sinchi Cozque lived more than a hundred years, reigning more than sixty. They say that he was very wise and taught the people to use ploughs, which they use today, and in this time they say that a thousand years after the Deluge was completed, and for this reason they called him Pachacuti, and he was the first to use his name.

Fortifications, 321:1-6

Cities founded, 321:13; 322:14, 15

This king had many sons, for he had made use of many women. And when he was very old, an uprising took place in Cuzco which threw it into confusion.

Alma's three sons, 286-292

Rebellion finished, 309:4-8

Among the other sons of Sinchi Cozque was one called Inti Capac Yupanqui who, though of but few years, being youngest of all, yet deserved to inherit the kingdom on account of his deeds, as we shall see. He had many brothers who though valiant, were not like him in courage. Because his father enjoyed many women, this family increased greatly in size, so that of the members of it an army might have been formed.

Helaman, Alma's eldest son, p. 332-19-20

The king Sinchi Cozque was very old and decrepit, but he was respected all through his kingdom and by many other lords beyond his dominion, because they held him to be the son of the Sun, and high priest of Illatici Yachachic Huira Cocha. Therefore, the lords from very far off came to pay their respects for him with great offerings and presents for the building of the temple and for its services. And, although it was not completed, they made great sacrifices in it and they asked their destiny and fortune by means of the high priest who was always present in the temple.

Alma, the High Priest, 302-23

Moroni seeks Alma, 302-24

And a brother, or a very good relative of the king, administrated his office, because of which the king of Cuzco was very famous.

Pachacuti lived very quietly and decided to marry his son Inti Capac to a lady called Mama Anahuarque, daughter of the lord of Choco, which is near Cuzco. This was effected after his death. It was Pachacuti, say the ancient Amantas, who won the whole kingdom of Peru, except the province of Chachapoyas and part of the Llanos, as far as the province of Quito, which latter rebelled and after many centuries returned to form a part of this empire. The cause of the great increase in size at that time was the following event:

Amalickiah marries the queen of the Lamanites, N. R., p. 315, v. 35

Among other provinces which there are in these realms of Peru, there is one large and extensive one in the chancas [nation] called Anlaguailas; it is thirty-six leagues from Cuzco. It was ruled by two brave and warlike brothers, the elder called Suaman Huaroca, and the other Hacoz

Huaroca. These, with the pride of youth, and with certain good fortunes which gave a beginning to their government, reduced some lords who were their neighbors to obedience, and they determined to extend their dominion, and little by little they kept entering the lands of their neighbors. They heard rumors of the province of Contisuyo and Tucaysuyo; they went to them, reduced them, and passed on, laying waste the lands of those who did not yield them obedience; they humbled the province of Collosuyo, and went as far as the Chiriguanas, a province of rude, warlike and valiant people, and after some encounters they made them their vassals, and they left garrisons and governors among them, just as they had done in the rest of the provinces.

After so many victories, they turned about with the intention of making themselves lords of the world. And because Cuzco, where Sinchi Cozque was king, had been left behind them [in their march southward] they determined to capture that city and place the king Pachacuti in servitude. There arose several opinions between the two brothers and their captains as to the means for beginning this war, because some said that they had no right to anger the Sun, father of Pachacuti, since with his light, influence and splendor he favoured all creation, nor was it just to enter Cuzco and violate his temple with armed forces. But the contrary opinion prevailed, and they determined that if the king was not to be subjected by them, at least they would bring cruel war against him. For this purpose, they sent two am-

ammaron
Amalakiah,
R. p. 327,
3

malickiah
tures many
ns, N. R.,
326: 23, 26,

Amalickiah
tures Zara-
mla, N. R.,
326, v. 51

Not a just
se, 335, v. 1

Ambassadors
333, v. 1

bassadors, accompanied by many troop to inform Pachacuti of the intention of t Lord of Antaguailas. They arrived in t presence of the king and made known th errand with due reverence.

He replied that they would then be se home. The king sent spies all through t land in order that they might see wh number of troops the enemy had, wh formations and arms, what sort of a cam and with what sort of amusement they c cupied themselves.

Moroni's spies, p. 335, v. 4

All this time he treated the messenge with all consideration and courtesy, much so that the vassals of the king a the people of Cuzco were so agitated th had it not been for the good words and pla of their captains they would have gone a to the mountains in anger. And this l came especially true when [it becam known what] some of the spies said. account of this, it was decided that t latter should tell in secret what they h seen. The things that were learned f certain about the foe were very fearf The spies said that the number of the troops was without limit, that their d position was that of very ferocious m and that the noise of their drums a trumpets made the world tremble. Th also reported that in some of the cam they were passing their time in drunk revelries, but that the captains of the arm were keeping watch with great vigilanc although there were no sentinels outsi the camp, and most of the army was co tinually sleeping and drinking.

Lamanites drunk, p. 335, v. 9-14

The king Sinchi Cozque held many cou cils and meetings, and in them dive

opinions were set forth. Finally, the king resolved to yield himself to the people of Antaquailas as much on account of the poor and few troops which he had gathered together as on account of finding himself now too old a man for the trials of war, [and he said that] if this decision did not suit them, the people go with him to the fortress which he had built at Saxahuana, which is four leagues from Cuzco; and thereupon he gave orders suitable for the occasion. Some accepted the judgment of the king; others refused it, and the king, seeing every one in confusion, determined to set forth from Cuzco and go to the said fortress with his wives and small children, until he should see what heaven wished of him and what means were adopted against the people of Antaguailas. He carried out his plan that night, and with all secrecy, he set forth from the city, leaving it almost deserted.

Moroni goes with wives and children to the fortress of Gid, 3:36, v. 17

His night work plan, p. 5, v. 22

The prince Inti Capac Yupanqui, oldest son of Sinchi Cozque, convoked his brothers and the rest of the people who had remained in Cuzco, and he told them that he had had a revelation from the Sun, his father, and that the latter had told him to attack his enemies without fear, using the few troops whom he had, for he [the Sun] would aid him, and would always show him favor. And for this purpose he gave the prince a spear and spear-thrower of gold, and showed him how to use them.

Helaman, oldest son of Nephi, has revelation, p. 302, v. 24.

Here the Peruvian poets tell a fable to the effect that these spears had so much virtue that each time one of them was shot it threw many men senseless on the ground.

The prince told all of this with so much

Reply—the unjust war, p. 333, v. 6

vehemence that he brought all to hi opinion, and they promised to die at hi side. He assembled all his warriors an before them made reply to the ambassado in the name of his father, and in thes words:

"That being, as they were, sons of th Sun, and the ministers of Illatici Huir Cocha, the sovereigns of Cuzco could b subject to no one, and [he said] that h was greatly astonished that, instead o having come humbly to reverence Illatic and the Sun, his own father, bringing the presents and offerings as a return for th many victories which they had vouchsafed their lords had come to disturb them an make war upon their people. Tell this t them who sent you here, and tell them tha we are quiet and peaceful in our house and have no intention of serving or subject ing ourselves to anyone."

The ambassadors went back to thei own camps with this reply. They gave it t their lords, who without further ado, cam marching toward Cuzco. The prince i Cuzco was already forewarned, and with hi troops he sallied forth to his camp, takin

The spies, p. 335, v. 15

care always to keep himself informed a to what went on in that of the enemy, usin spies whom he always had with him; fro whom the prince learned each hour an moment what was done in the camp o the foe. The latter, having learned of th absence of the king, and confiding in hi superior numbers, did not take care t learn what went on in the other camp The prince, availing himself of this lack o precaution, arranged with his captain that they should deliver an attack upo

the enemy one or two hours before dawn, because then, as a result of the drunken revelry the night before the enemy would be sleeping. The strategy gave [the prince] the victory, because, the enemy being a day's march from Cuzco, the prince with his men traveled speedily in the darkness of the night, guided by the sounds of the warlike instruments which were played in the camp of the enemy at the first and second watches of the night, and which reached the ends of the earth, until he arrived at the hostile camp at the appointed hour. And, finding it in silence, the prince entered it with his men, making great havoc among his enemies. Seeing themselves the victims of a surprise attack, the foe took up their arms, and, without knowing against whom they were fighting, they killed some of their opponents. The prince's men had orders to surround the huts of the Lord of Antaguaila and to take them alive. They did so in a running fight which took them nearly to the [brother's] ranches, and they fought so valiantly that, having killed off nearly all the guard, they succeeded in capturing the brothers who were as silent as if they were of stone. Prince Inti Capac Yupanqui commanded that their hands should be tied, and he told his men to proclaim what had happened to their fellows, so that they should cease killing. They did so and as soon as all had stopped fighting and the battle was brought to an end, the noise of the trumpets were silent, it was daybreak. The conquered brothers were fearful of the threats which the prince had uttered against them, and when he saw them so frightened he

The homage, p. 336, v. 27

told them to call together the chiefs their camps, and when all had come, prince made first the brothers and then captain pay him homage before their wh army, which they did with all humi and respectful gratitude, without any ot punishment. The prince showed tow these vanquished brothers a libera which consisted in sending them back their provinces after they had earne promised him vassalage, kneeling upon ground before the Sun. And they w away, very happy at seeing themsel free from that grave peril never ex ienced by them before.

Moroni's liberality, p. 336, v. 27

Here the Amantas relate ancient tr tions, many poesies and fables, saying sun goes over the prince and his peo shining upon them with greater splen than before, while on the other hand, t enemies remain in the same darkness as night. And they say that when the prin men arrived at the huts of the broth they had battle with the first people wh they encountered, and that the Sun, order to fulfill the promise which he made to his son Inti Capac, converted stones of the fields into men and scatt his rays upon them, so that the en might see the marvel, and thereupon enemy surrendered. And after the ba the men turned back into stone.

Dark Lamanites, p. 61, v. 21

God's help in the fight, 341, v. 56

The return to Zarahemla in triumph with prisoners, p. 341, v. 57

The prince returned to Cuzco where ancient father Sinchi Cozque was awai his valorous son. He entered the city umphant. They received him there w many songs and acclamations in which t felicitated him on his victory and on giv freedom to his country. His old fat

could not give him enough embraces, shedding many tears of joy. There and then, in the presence of the army, he acclaimed him king and reverenced his power, giving him the command and lordship, which was done with the good will of the royal family and of all the vassals. And he was the fifth Peruvian king:

rna dies, 8, v. 18

Within a few days after giving up the kingdom to his son, Inti Capac, Sinchi Cozque died, being over 100 years old.

Memorios Antiquos Historiales del Peru, pp. 1-28.

Compare with Mosiah pp. 238, 239, 247; Alma pp. 191, 194, 198 to 202; 286, 309, 302, 316, 321, 326, 327, 333, 335, 336, 341.

elaman II, 66, v. 37

This king lived more than a hundred years, and during his life he ordered Manco Capac, second of his name, to rule, so that he might see his good habits and be satisfied of his valor and prudence, and after that he lived in great retirement and solitude near the temple of the Sun; there he died, leaving great grief throughout the kingdom. The people mourned him many days and placed his statue among his ancestors. And they obeyed Manco Capac.

M., p. 366-

Inti Capac was king for not more than fifty years. Ibid, page 35.

Signs in Time of Manco Capac the Second

aman's ner, Lehi, 9, v. 14

The brother of the king lived in great retirement and chastity. He placed a High Priest over the people, his brother or a very near relative, whose duty it was to preside over the solemn sacrifices.

This Manco Copac Yupanqui ruled in

peace. At the end of some years two f
some comets appeared. The astrolo
and Amantas assembled and consulted
idols and the devil and gave them to un
stand that Illatici wished to destroy
world for its sins. Then every one gathe
together and gave great shouts and w
aloud. They were afraid they would
left in darkness and they fought to s
themselves from destruction, and offe
up human lives as sacrifices to appease
Creator.

Comet and Eclipse, p. 370, v. 23; 371, v. 28; 400, v. 13; 416, v. 10-23; p. 415: 6-10

Destroy them for their sins, p. 417-25; 418-9

ECLIPSE AT THE DEATH OF CHRIST

They say that the eclipse of the sun
dicated the death of a great Lord. And
pretend that the sun was just in mour
because of it. For this reason they inte
the boys alive, in order that they mi
go to the Creator of all in order to excha
their deaths for that of the prince who
died.

Eclipse at Lord's death, p. 421, v. 1-7; 415, v. 5

A little while after these marvel
things, a plague happened in Peru wh
was so great that the ancients say that m
provinces were depopulated by the dea
of many lords and common people. I
p. 36 and 37.

The famine, p. 385, v. 4

FURTHER PERUVIAN LEGENDS

The Amantas say that in the sec
year of the reign of Manco Capac, the fou
sun after the creation was completed, wh
is about two thousand nine hundred
years after the Deluge, and, counting y
by year, it comes to the first year of Ch
our Lord. This king Mancos and the Peru

Year 1 A. D. Nephi III, p. 399

kingdom had greater power at this time than ever before. According to the count of Peruvians, forty-three years were lacking to the completion of the four suns, and this agrees wonderfully with the reckoning of the seventy interpreters, and with that followed by the Roman Church, which says that the Divine Word was born from the womb of the virgin two thousand nine hundred and fifty years after the Deluge. Manco reigned twenty-three years after the two years already mentioned, and he lived many years. He left as his heir Cayo Manco Capac, fourth of this name. He reigned twenty years. He was succeeded by his son, Sinchi Ayar Manco, who died, having reigned seven years. He was succeeded by Huaman Tacco Amanta, who was the sixty-first Peruvian king. In the time of this king they saw many comets and other marvelous signs; and there were great earthquakes which lasted many months. They were so wonderful that the inhabitants went about in confusion and made great sacrifce to Illatici Huira Cocha and to Mother Earth, whom they called Pachamama, beseeching them that so many signs and marvels might be turned into good. This prince reigned only five years, and he left as his heir and successor Titu Yupanqui Pachacuti, who is the sixth of this name and the sixty-first Peruvian king. They called him Pachacuti because in his time three thousand years from the Deluge were completed, with them the fourth sun since the creation of the world, which is four thousand years. And because in this time great armies of very fierce people came, as well by way of the Andes

co Capac
456, v. 1

man, p.
3

signs,
D., p.
5-7;
v.25-26

cuti,
Christ,
ars from
n

P. 510, v. 2

as by way of Brazil and Tierra Firma, th
had great wars in which they lost the lett
which had lasted up to that time.

Storm lights heavens, p. 400, v. 19-21

So great was the disturbance suffered,
this time by the people of Cuzco and of
the provinces of the kingdom as mu
on account of the marvel and porte
which appeared in the sky every day, w
a great variety of comets and a continu
trembling of the earth and destruction
buildings, as on account of the multitu
of tribes which came from all directi
publishing the tidings of the destruction
expulsion of the inhabitants of the kingd

Earthquakes, p. 416, v. 14

Destruction, 416, v. 23

Memorias Antiquas Historiales,
Peru, pp. 55-60.

THE TEMPLE OF THE SUN

The remains of village near Moencopie, Arizona

THE ORIGIN OF THE INDIAN

The Algonquins

"The Algonquins preserve a tradition of a foreign origin
d sea voyage. They offered an annual thank-offering
a long time in honor of their safe arrival in America."
Native Races, Vol. 5, p. 22.

Hohgates, or Hagoth's People

"The Hohgates, seven in number, are said by the coast
dians of Northern California to be the first to come there
that place in a boat, where they built themselves houses
ter the style of the white man now. These Hohgates
led many elk on land and seals and sea lions in fishing
cursions from their boats. Some of these Hohgates were
ught in a typhoon and swinging around and around, their
at floated steadily into the vast of heaven."
Bancroft's *Native Races*, Vol. 3, p. 177.

N. R. p. 358-5. Hagoth's Ships go to Hawaii.

"The CHOLULANS had four kings to govern them in
r principalities." (Page 259.)

Waves of Migration

"The Toltecs, seven in number, and their wives, who
derstood one another's speech, after crossing great lands
d seas and undergoing great hardships, finally arrived in
herica, which they found to be good land and fit for
bitation. * * * Only fifteen of the descendants of Coxcox
uld at all understand one another, and these were the
cestors of the Nahuac nation."
Prehistoric America, p. 436.

N. R. p. 3, v. 5. Lehi, Laman, Lemuel, Sam, Nephi, Ishmael, Zoram.

America Peopled from Asia

"One fact appears probable and that is that there was a
dency of population extending over a long period from
North toward the South, one driving another before it
one wave of the sea follows that in advance of it. We
not do better than compare these successive invasions

with those of the barbarous races that quarreled over th parts of the dismembered Roman Empire, or with that the Aryans, who from the farther end of Asia fell in hord first upon India and Persia, and then upon the differe countries of Europe, giving to the vanquished as the pri of their defeat a culture undoubtedly superior to that the had formerly possessed.

That successive waves of migration occurred the is no reason to doubt, and that these successive bodies immigrants differed to some extent in culture and in ra is highly probable. * * * The ancient American races pr served the tradition of distinct migrations, in their hi oglyphics and pictographs. * * * That America was p pled from Asia, the cradle of the human race, can no lon be doubted."

N. R. p. 3.

Prehistoric America, pp. 261, 272, 523. *Na Races*, Vol. 5, p. 31.

Wars and Commotion, Quiche Legend

"The second division of the Popol Vuh contains account of the two attempts at the overthrow of the gr Xibalban monarchy founded by Votan. The first of th proved unsuccessful and fatal to the enemies of the gr power; and the second, undertaken by the descendants the defeated chieftains, resulted in the downfall of the pire of the serpents or Votanites, and in the revenge of death of the unsuccessful warriors. The account is p vokingly figurative: different allies of each power be spoken of as owls, wild beasts, rabbits, deer, rats, lice, a etc., a custom which has always prevailed among sav and semi-civilized nations. Savages of the forests usually referred to as wild beasts in early tradition. Xiba is so hated by its enemies that its usual title is the 'infer regions,' and Toquemada refers to it as hell and its k as the king of hades. The hatred was intense and the wo invectives were mild in the estimation of the enemies of oppressive power.

N. R. pp. 478-510.

Gucumatz, one of those prominent in the beginning the world, acted at the word of Hurakan (Heart of Heave

closing paragraphs of the first division of the Popol gives some of the exploits of the young heroes Hunapu Xbalanque, who figured as the defenders of the wor- of the Heart of Heaven. A certain Vucub Cakix, who ned to be the sun and god of the people, and who in ride offended the Heart of Heaven, fell at their aveng- ands. His sons, Zipacna and Cabrakan, whose pride s offensive to Hurakan (God) as had been their fathers, d the same fate." Short, pp. 221-2.
(For statement of similar event read seventh chapter e Book of Ether and to the end.)

LEGENDS OF WARS AND TROUBLES

The Destruction of the Vahahkees

"The people were divided into four parties in different s of the land. As they came into this country the people e were stirred up with alarm, and the great doctor who at Casa Blanca sent his son to Seeven at Casa Grande zona) to enquire if there were any prophecies that he of about the coming of this great invading army.
So the boy went to Seeven, who asked him what his er had sent him for, and the boy replied that his father ed to know if there were any prophecies about the ng of the enemy, and how he felt about it that evening.
prophet Seeven said he did not know anything as he ut every night, and hears the different animals and en- their pleasant voices, and in the morning he listens to weet song of the birds, and always feels good and does fear anything.
When this was reported to the Doctor at Casa Blanca id: 'I am well satisfied that I will not be the first to see thing happen. It will be the Seeven at Casa Grande will first see it, and it will be ten days before it will .' Now this Doctor or Seeven (Dah-tai) of Casa ca was also a prophet.
In a few days Ee-ee-toy's (one of the God's) army came

to the village of Casa Grande and killed all the people there.

The Seeven of Awawtkum told his people to flee; and many did so and ran to the mountains and other places, but the others ran to the chief's house and all went into his large house or castle.

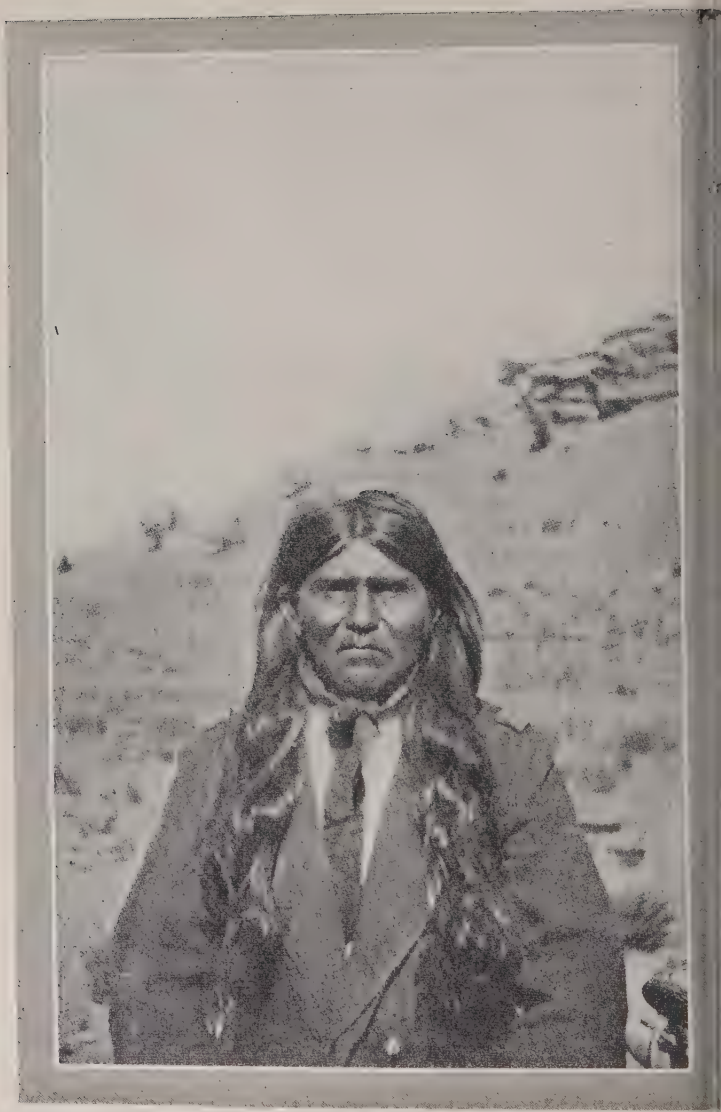
The enemy came, and they fought, but it was not easy for Ee-ee-toy's warriors to fight the men of Geeaduck Seeven because they were nearly all inside, but his men managed to set fire to the house, and so destroyed it, and killed all who were therein.

Then Ee-ee-toy's men marched on north to where Cheo hahvo Seeven lived, and as they marched along they sang about the places they were conquering and they sang of the spoil they expected to get. They conquered this chief and then went to the village of Dthas Seeven, which had a cane-cactus fence about it. Ee-ee-toy's men sang about the fence. They killed the chief and took his place.

Then they went on to where the Casa Grande ruins now stand. This was the largest place. The great doctor or prophet lived there, the same who sent his boy to enquire of the other prophet. He drew a magic line before his place so that the enemy could not cross. When Ee-ee-toy's men came to the line the earth opened up, and they could not go further till one of their doctors or prophets, by his power had closed it, and then they passed.

Here they had a great battle, for the place was very strong and hard to get into. And there was a doctor among them or prophet called Nee-hum and they asked him to use his magic power to tear down the place and he tried, but could not succeed. Nee-hum means Thunder. Then they asked another doctor named Tchu-dun or Earthquake and he tried and failed also. And then they asked a little man who was not supposed to have much power, and he took a hair from his head, and held it up by the two ends, and sang a song, and it turned into a snake, and he sent the snake and it struck the house and shook it so it broke and fell down from above. Then Ee-ee-toy's men took the place and killed everybody except the chief, who escaped. They tried to capture him, but first a fog blinded them, then

ricopa Indians have always been peaceful, having been instructed by prophets in ancient times



The wily bandit chief, the Apache Kid, whose people believ
they should take vengeance in their own hands

rage came before them and deceived them, as things did t look the same, then a rainbow filled the place and made n invisible, which was removed by the Rainbow Doctor. ien they were held back in their pursuit by heat that came before them, which was removed by the Heat Doctor d this time they captured and killed him.

From this place they went northward where they were sisted by a rattlesnake in their war which caused them to stroy the people. Following this they defeated the people Ko-awt-kee Oy-yee-duck or Shell Field, where another ophet or doctor lived.

From this point Ee-ee-toy led a war into the sky where ed one of the God's Noo-ee, who after he was killed came ve again.

Then Ee-ee-toy's men went beyond the Salt River to village where lived two brothers, who were expert with e bow. These brothers put up the hardest fight they had t had and they killed many of Ee-ee-toy's men, who had n out of fighting material, because of the many battles ey had been in. They fell back for a season and mended eir bows and made new arrows, in this work being helped the ancestors of the present Papagoes. Then the fight gan again and the two brothers were killed and their people stroyed. From here they went to another village where rt McDowell now is, where another Seeven lived, and er a long fought battle conquered it. Then they went stward to Kah-woet-kee, near where Phoenix now stands. re one of the leaders in Ee-ee-toy's army said: "I will nain here, as I like this country." And he did so.

The remaining members of the bands went on to the lorado River, where lived a great doctor. Gaht Mahkai, e Bow Doctor, or prophet, struck the river with his bow d laid it down in the water, and the water separated so people were able to go over to the other side.

Beyond the Colorado they came to a people who lived holes in the ground and they got Thunder Doctor to p them fight and they could not conquer them. Then rthquake Doctor was asked to help them and a few more re killed, but they could not defeat these people, so they

returned and crossed the river near where Yuma now is. Here the Bow Doctor divided the waters again and they crossed, then he closed up the gap and the waters came together, but some were left behind. They could not get across the river and had to live there and became the ancestors of the present Maricopas and Yumas."

Aw-aw-tam and Indian Story-tellers, pp. 154-161.

Disasters Among the Toltecs

"The streams were dried up, the very rocks melted. Then heavy rain storms descended, which flooded the streets and ways, and terrible tempests swept through the land. Vast numbers of loathsome toads invaded the valley, consuming the refuse left by the destructive frost and heat, and entering the very houses of the people. Then followed a marvel of severity. Locusts descended in cloud-like swarms and hail and thunder storms completed the wreck. During these visitations nine-tenths of the people perished, and all artistic endeavor ceased because of the awful struggle for food. With the cessation of these inflictions they resolved to lead a more upright life."

The Myths of Mexico and Peru, by Lewis Spence, p. 17.

Compare with N. R., page 415, chapter 8.

Cement Buildings

In 1908, Dr. O. F. Cook, of the United States Department of Agriculture, went to Central America to make a study of plant life, with the view of ascertaining the relation of plant life in Central America to plant life in North America. After prosecuting his investigations for a number of months, he returned to Washington, D. C., and compiled his findings. These findings were published in Bulletin No. 145, Bureau of Plant Industry, in 1909. At page 16 of this bulletin we read the following:

N. R. p. 363,v.1-7

"Many localities which are now occupied by apparently virgin forests are shown by archaeological remains to be regions of reforestation. Thus in the Senahu-Cahabon district of Alta Vera Paz relics of two or three very different

pes of primitive civilizations indicate that as many an- nt populations have occupied successively the same areas ich are now being cleared anew by the coffee planters though for the first time."

At page 14 we find the following:

"The survival of the humus-inhabiting animals on e ruin-covered hills is hardly to be considered possible, the pyramids and chambered buildings which covered e summit, as well as large areas of the elaborately terraced proaches, appear to have been faced all over with cement."

The City That Was Taken Into the Sky

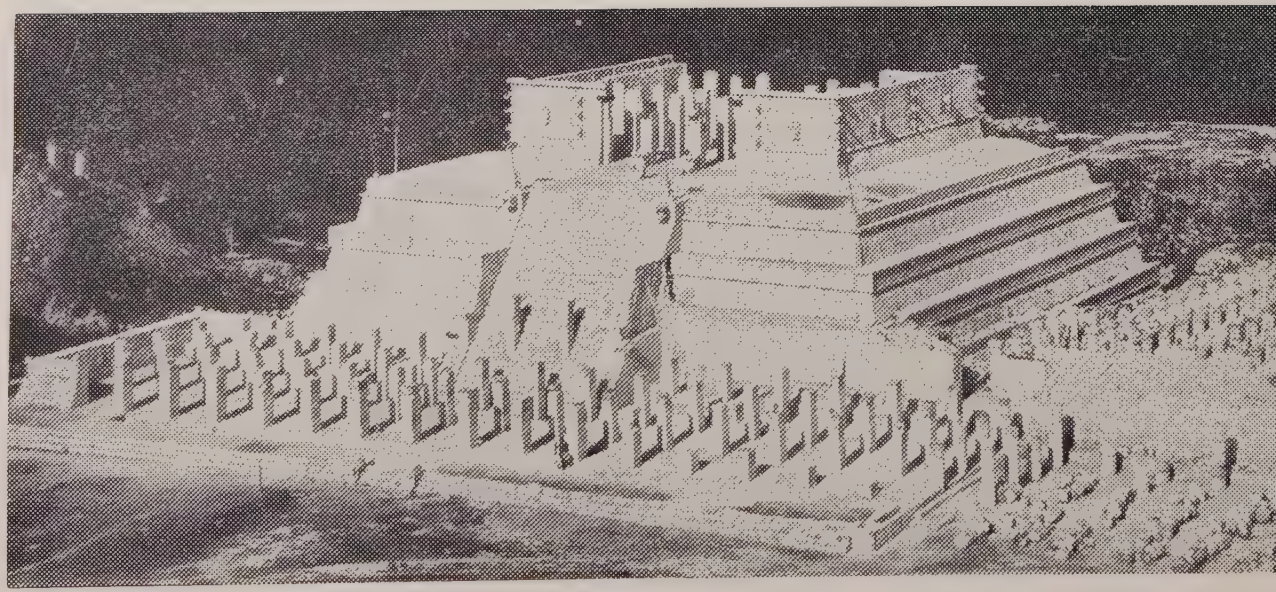
Burns French, a Maricopa Indian boy, told the Chand- -Gilbert Seminary, on the Salt River Indian Reservation, November, 1926, the following:

"Long, long time ago, so the story goes among my ople, when our people lived way south of here, some nters traveled a long ways from home toward the East a hunting trip—

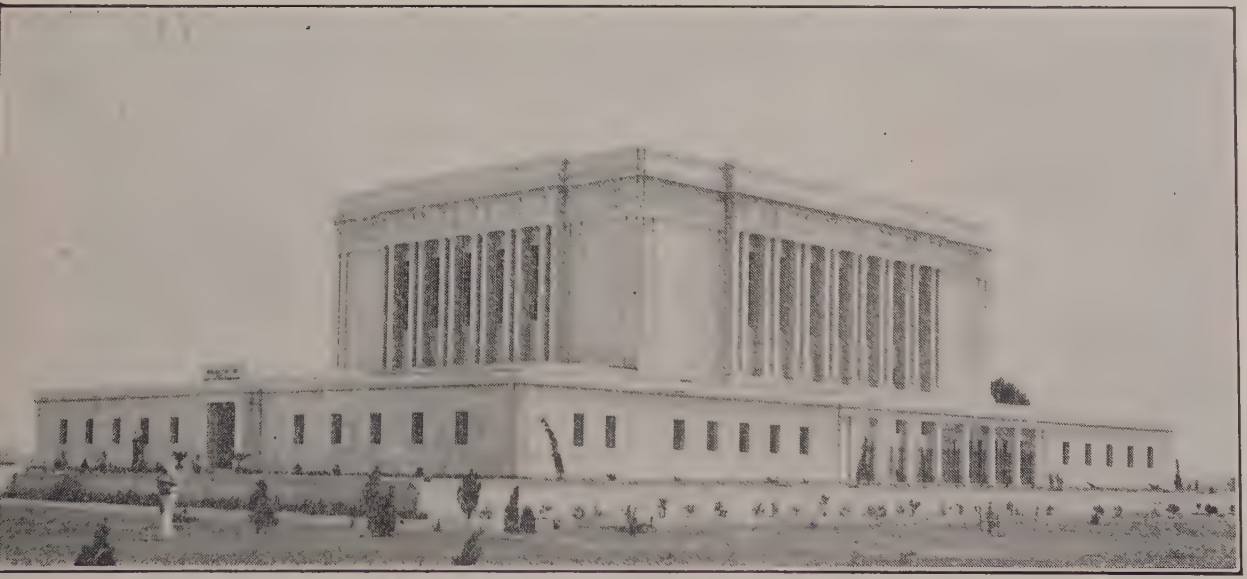
After going on and on they finally reached the great ters (ocean), then hunting there a long time, they decided return to their home in the West, returning in the same y they had traveled, and following their tracks. Enoch's City

Something strange had happened while they were away, the tracks led right into a large body of water and they ld not understand it—how there was water now where ore was land—but looking upward they saw the land h in the sky and still going farther and farther until it ally went out of sight.

All the people on the land went up with it, and have er come back. Many of the people had relatives and nds living on the land that was taken away and they urned because they were gone."



The Temple of the Warriors, Yucatan, at the close of the 1927 working season.



THE ARIZONA TEMPLE

The Indians are keenly interested in it and many see in it a similarity to their Temples of the traditional past.

THE TEMPLE OF THE WARRIORS

Three working seasons ago the Temple of the Warriors, Chichen Itza, Yucatan, to the eye of the casual observer, seemed nothing more than a tree-covered mound of debris rising fifty feet above a heavily wooded plain. Today as a result of the work of the archaeologists of the Carnegie Institution of Washington this sanctuary of Kukulcan, the patron deity of Chichen Itza, gives visible proof of ancient magnificence. It is now clear that the Temple of the Warriors is by far the most elaborately decorated building at Chichen Itza, once the capital of the New Maya empire and once containing a great number of imposing structures. Indeed, it is also evident that it is one of the most beautiful examples of Maya architecture extant.

For centuries the splendid limestone structures of the greatest of America's aboriginal races have been assailed by nature's relentless forces. Wind and rain have remorselessly beat upon them. Roots of giant trees have rived roofs and walls, abandoned and unprotected as they were by man. As a result most of the one-time magnificent buildings have been reduced to huge piles of fallen masonry. The task of the archaeologists, attempting to repair these structures, consists of clearing these mounds of trees and underbrush, digging out and identifying the fallen structural elements, and returning them to their original position. This replacement work on the Temple of the Warriors has now gone about as far as it is possible to carry it with the certainty that it faithfully conforms to the structure as it originally stood.

The Pyramid Foundation

The temple proper rests upon a pyramidal foundation 37 feet high and 136 feet square at the base. The heartin of the pyramid is of masonry and is faced with cut or dressed stone. The Pyramid foundation rises in four retreating terraces. Each of the vertical parts of these terraces, except the topmost one, carries a richly sculptured frieze consisting of eagles, jaguars, warriors and an unknown quadruped

ich the institution's archaeologists, for want of a better me, have called "the wooly." The design of the frieze nprises a repetition of alternating pairs of warriors and rs of birds or animal figures.

The figures of the warriors are placed feet to feet, their es turned from each other. In general the bird and ani- l figures have their backs toward each other while they d what appear to be human hearts in their claws or epaws. They seem to be offering these to the warriors om they face. The warrior figures themselves wear borate costumes which still bear traces of the blue, red d green paint with which they were originally decorated. affs or javelins from which plumes descend in long and aceful curves are held in their hands.

The Temple Approach

A steep stairway, 34 feet wide, containing 36 stone steps, ends the front or west face of the pyramid at an angle of degrees with the horizontal. Two stone balustrades four t wide, carved to represent feathered rattlesnakes, rattles the bottom, fanged heads at the top, flank the stairway.

Mounting the stairway one reaches a broad terrace ectly fronting the temple portal. Two massive feathered pent columns, with heads on ground and tufted tail-rattles ng 15 feet above, divide the temple entrance into a triple rway.

In front of this awe-inspiring portal is a reclining human ure, life-size, carved in lime-stone. Such figures are wn as Chac Mools, one of the minor Toltec deities. They always represented as of human form reclining on back elbows, with knees drawn up, arms pressed tightly to s and uplifted head turned to one side. The abdomen is ays flattened or hollowed out, presumably to serve as a ptable for incense and other offerings.

Inner Chamber and Murals

Passing through the serpent-column doorway, one

enters a spacious hall, 60 feet long, 31 feet wide, and origin
ally probably 22 feet or even more in height. Its torbelled
arch roof is supported by 12 square columns, each sculpture
and painted with figures of warriors. This hall gives acce
through a carved doorway in its rear wall to the sanctuar
of the temple of the same size as the outer chamber, its ro
being upheld by 8 square sculptured and painted columns.

Against the back wall of the sanctuary is a platform
whether altar or throne has not yet been determined, son
14 feet wide, 8 feet deep and 2 2-3 feet high, resting on 1
painted statuettes, carved in the likeness of human being

The walls of both the outer hall and this inner sanctuar
were originally covered with fine white plaster and th
brilliantly painted with scenes of domestic life, of battlefie
and of religious ceremonials. These murals have been copi
wherever sufficient traces of the original were distinguishab

Ancient Temple Buried in Pyramid

But this was not all that the Institution's archaeologi
found buried in the great mound of debris which conce
this splendid temple. During the first season of work (192
Mr. E. H. Morris, in immediate charge of excavations
Chichen Itza, found a square sculptured column buried in t
northwest corner of the pyramid, 17 feet below the fl
level of the Temple of the Warriors. He surmised then t
some earlier building had been dismantled, and filled in
make way for the latter and larger construction.

During the 1926 field season this conjecture becam
certainty. Excavations in the northwest corner of the py
mid in front of this sculptured column disclosed two ot
carved columns lying in line with the first. These still p
served their original brilliant hues—reds, yellows, gree
blues and blacks. Just in front, dismantled and broken,
the enormous heads and tufted tails of the two great serp
columns which had formerly guarded the portal of t
earlier temple.

Colors of Original Brilliance

Never before have such colors been seen at Chichen za. It was obvious at a glance, that this older temple d been dismantled and buried in the masonry of the pyra- d which supports the later temple of the Warriors while e paint on it was still fresh and vivid. Because the light day had not reached it for centuries, perhaps for as many as , its pigments apparently have been preserved at the high- t point of original brilliancy.

The final excavation of this buried temple was one of e principal activities at Chichen Itza during the season st brought to a close, the results exceeding the arch- ologists' fondest hopes. The Chac Mool figure belonging this earlier temple was found lying on its back at the uthern end of the outer chamber. Except for a broken se and a broken lock of hair, it was in excellent condition. he carving, protected as it has been from weathering, was actically in a perfect state of preservation. The eyes and ngernails would seem to have been made of some sort an inlay, jade, shell or obsidian, which, however, had been cked out in ancient times, before the figure had been alled up in this earlier temple.

Writhing Serpents Guard Doorway

The walls of the buried temple were brilliantly painted th great writhing serpents. Two of these, one on either de of the entrance, extend around the three walls in re- rse directions and meet at the opposite doorway. They e enormous reptilian creatures with clawed legs, feathered ndants and pointed crests, painted red, yellow, blue and ack.

In two places on the plaster of walls some idle hand had ratched the outline of a human figure, arms above the ad, palms up, as if supporting something. Perhaps this as a study for the Atlantean columns upon which rested e throne or dais which projected from the back wall. his throne was completely destroyed when the temple was iginally dismantled and the Atlantean figures carried away.

There are grounds for believing that they were re-used in the Temple of the Warriors above. The reason for so thinking lies in the fact that the 19 Atlantean figures supporting the throne in the newer structure were too tall for the positions they occupy, so they were buried below the floor level of the Temple of the Warriors up to their knees. Little dummy feet of stucco were built out from the knees to give the effect that they were standing on the temple floor.

In the sanctuary of this buried temple a sculptured and painted column was found which in brilliance exceeds anything heretofore unearthed in the Maya area. The figure on the column holds a round fan in its hand. Delicate details of costume—embroidery, feather-work, tassels, as well as parts of the body, nails, hair, etc.—are clearly brought out by outline in black against brilliant colors. The amazing effect thus gained is barbaric in its splendor.

Dr. Synvanus G. Morley, in charge of the institution's activities in Yucatan, states that much to the gratification of himself and his staff, it was found that this earlier temple was roofed over and enclosed by the masonry filling of the pyramid, of which it was a part, in a way such that the original structure, in so far as the workmen had left it standing, was preserved.

Other Operations of Importance

The excavation and repair of the Temple of the Warriors is but one of several Maya operations upon which the Carnegie Institution is working. Extensive excavations are being made in a still more ancient part of Chichen Itza in the attempt to trace the course of the architectural development of the city. Work is going forward also on the repair of the Caracol or Astronomical Observatory, the oldest structure of its kind in the new world. It is hoped that 1928 will see the completion of this undertaking. Expeditions have also been made to distant regions where new Maya ruins have been discovered and examined.

THE WAILING DESCENDANTS OF LEHI

Speech of a Mexican to his Son:

"Remember the words which now I address to thee, ıy son; let them be a thorn in thy heart, and a cold blast affilict thee, that thou mayest humble thyself, and take hee to inward meditations. Consider, my son, that it has een thy lot to be born in the time of trouble and sorrow, nd that God has sent thee into the world at a time of exreme destitution. Behold me, who am thy father; see what lite I and thy mother lead, and how are we accounted as othing, and the memorial has passed away. Although our ncestors were powerful and great, have they bequeathed nto us their power and greatness? No, truly, cast thine yes upon thy relations and kindred who are outcasts. Thou rt of famous lineage; it becomes thee to have ever present efore thine eyes how thou oughtest to live."

N. R. p. 1, v. 1
N. R. p. 518-9.

Lord Kingsborough's *Ant. of Mex.*, Vol. 6, p. 385.

American Indians Are of Israel

1. All of one origin.
2. Language appears to have been Hebrew—all similar.

Dr. Boudinot says they use the words Yohewoh (Jeovah) Yah (Jah) Hallelulah, p. 35, 37.

Words Similar

English	Indian	Hebrew or Chaldaic
ehovah	Yohewah	Jehovah
od	Ale	Ale, Aleim
ah	Yah	Jah
hiloh	Shilu	Shiloh
eavens	Hemim	Hemim
ather	Abba	Abba
Ian	Ishte	Ish
Voman	Ishto	Ishto
Vife	Awah	Ecoch
ose	Nichiri	Neheir
Vinter	Kora	Korah

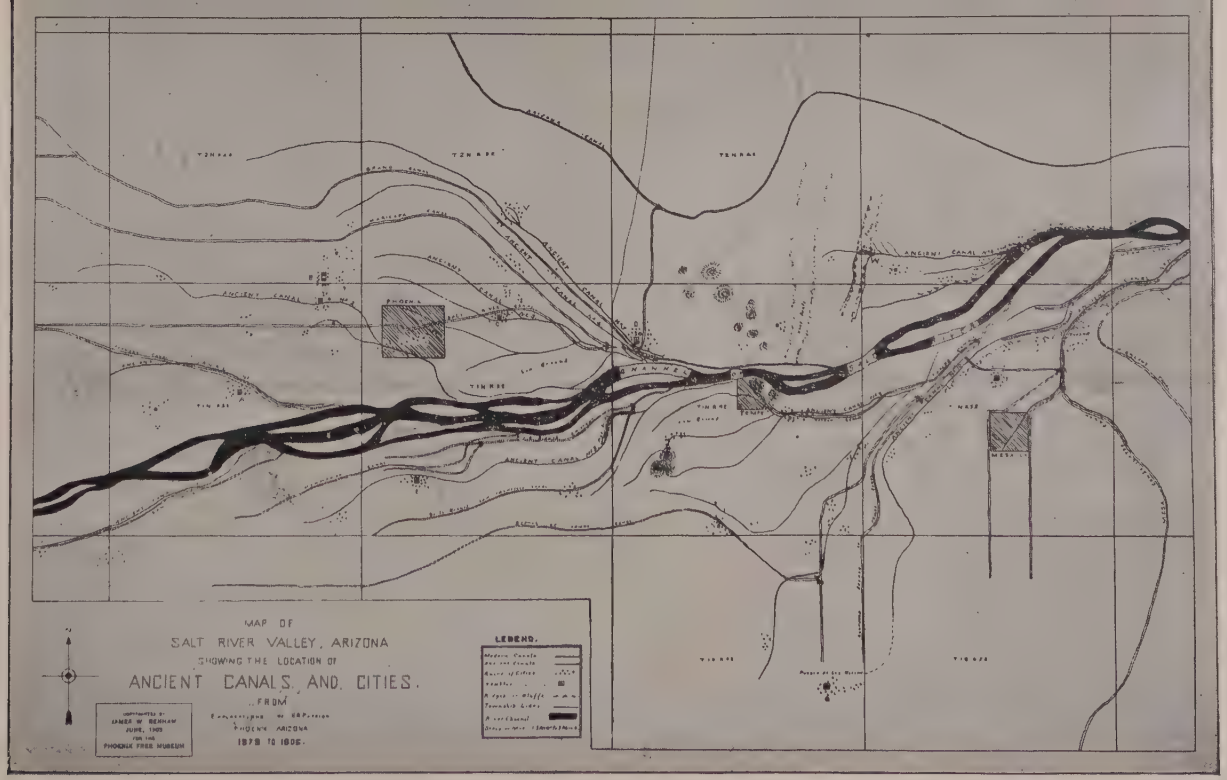
English	Indian	Hebrew or Chaldiac
Canaan	Canaai	Canaan
To Pray	Phale	Phalac
Name	Na	Na
Wind	Rowah	Ruach
Skin	Nova	Ourni
Man of God	Ishto Alle	Ishda Alloah
Praise	Halleluwah	Hallelujah

Views of the Hebrews (1825), by Ethan Smith.

Name for God Among Different Tribes

Algonkuin	Manito
Iroquois	Atkon
Hidatra	Hopa
Dakota	Wakon
Aztec	Teotl
Quichi	Huaca
Moya	Ku
Creeks	Esaugetuh
Pimas	Chota—Makai
Choctara	Hushtole
Iroquois	Neo

Myths of New World, p. 62.



ANCIENT CANALS OF THE SALT RIVER VALLEY, ARIZONA

PART II

CREATION LEGENDS

Guatamalan

"In Guatamala, it was believed, there was a time when nothing existed but a certain Divine Father called Xchmel and a Divine Mother called Xtchmana. Two sons, Hunchran and Hanavan, prayed their parents for permission to make the earth. They were granted leave and being told that inasmuch as they had humbled themselves, they would succeed in their undertaking. Then they made the heavens and the earth, with the plants thereon, and fire and air, and out of the earth itself they made a man and a woman, presumably the parents of the human race."

Bancroft's *Native Races*, Vol. 3, p. 74.

The Pima Legend of creation very similar to that as told the author found in this book is found in Bancroft's *Native Races*, Vol. 3, p. 78.

Moquis

The Moquis believed that we have a Great Father and a Great Mother who originated the race.

Bancroft's *Native Races*, Vol. 3, p. 80.

Smalons

"The Smalons have dances in honor of a certain Virisen, the mother of the first man. (Page 83.) They hold her first son in great esteem—his name was Vairubi."

Bancroft's *Native Races*, Vol. 3, p. 84.

Cochinas

"The Cochinas say there is really only one God, who created heaven and earth, plants, animals and man."

Bancroft's *Native Races*, Vol. 3, p. 84.

Pericues

"The Pericues of Lower California call the Creator Tiparaya and say that the heavens are his dwelling place. The Indians of Southern California say that two great beings made the world and filled it with grass, trees, gave form, life and motion to the various animals that people land and sea. When this was done, the Elder Creator went up to heaven and left His brother alone on the earth." Vol. 3, p. 84.

TCU UNNYIKITA—Creation

"In the beginning there was nothing where now are earth, sun, moon, stars, and all that we see. Ages ago the darkness was gathering until it formed a great mass in which developed the spirit of the Earth Doctor, who, like the fluffy wisp of cotton that floats upon the wind, drifted to and fro without support or place to fix himself. Conscious of his power, he tried to build an abiding place, so he took from his breast a little dust and flattened it into a cake. Then he thought within himself, 'Come forth, some kind of plant,' and there appeared the Creosote plant or bush. Placing this in front of him, he saw it turn over as soon as his grasp upon it relaxed. Advancing toward it, he again set it upright and again it fell. A third and yet a fourth time he placed it, and then it remained standing. When the flat dust cake was still he danced upon it singing:

"Earth Magician shaped this world,
Behold what can he do!
Round and smooth he molds it,
Behold what can he do!

Earth Magician makes the mountains,
Heed what he has to say!
He it is that makes the mesas,
Heed what he has to say!

Earth Magician shapes the world;
Earth Magician makes its mountains;
Makes all larger, larger, larger.
Into the earth the Magician glances;
Into its mountains he may see."

Next Earth Doctor makes some black insects—which worked upon and increased the small beginning until it grew to the proportions of the present earth.

As he sang and danced, the wonderful world developed, and then he made a sky to cover it. * * * But the earth shook and stretched so that it was unfit for habitation. * * * So Earth Doctor made a gray spider, which he commanded to spin a web around the unconnected edges of earth and sky. When this was done the earth grew firm and solid.

The sun was made out of the reflections from ice which shone as a brilliant disc. * * * As the evening glow grew

dim the darkness fell in inky blackness, then the Earth Doctor sang:

"I have made the sun!
I have made the sun!
Hurling it high in the four directions,
To the East I threw it!
To run its appointed course."

Then he made the moon which was made from ice which was thrown to the North until it dropped at the edge where the earth and sky are woven together. It became the shining circle which we call the moon. Finally, when placed in the East, the moon moved across the sky as it does to the present time. Then he sang:

"I have made the moon!
I have made the moon!
Hurling it high
In the four directions,
To the east I threw it
To run its appointed course."

Earth Doctor saw that while the moon was yet above the horizon, there was sufficient light, but when it disappeared the darkness was intense, so he took some of the water in his mouth and blew it into the sky in a spray, which formed the stars, but the night was still dark. Then he took his magic crystal, and, after breaking, threw it also into the sky to form the larger stars, so the darkness was less intense. Then he sang:

"I have made the stars!
I have made the stars!
Above the earth I threw them,
All things above I've made
And placed them to illumine."

Next he took his walking stick and placing ashes on the end he drew it across the sky to form the milky way.

When the earth was thus prepared for habitation, Earth Doctor created all manner of birds and creeping things. Next he formed images out of clay, which he commanded to become animate human beings, and they obeyed him."

Pages 206-210, *Pima Indians*, by Frank Russell, published by American Bureau of Ethnology, 1908.

How the Earth Was Made

"There was a time when there was no earth or land or water, just Juh-wert-a-mah-kai (the Earth Doctor) floating around and around through space in the air. This Hol-Nack or white like object could find no place to land, just darkness.

While this white object or Earth Doctor was floating around, moving back and forth in the darkness, wanting to make an earth, until he had wandered around in the nowhere, until he was tired, he rubbed his hand against his breast and caused little balls of perspiration mixed with earth to form in his fingers and these he rolled together in his hands until they formed a round ball. This ball was held in his hand until it grew so large that he could get on top of it. The Chuita-Makai had commanded the ball to grow. Now when he let loose of it, it toppled over to one side, then he made a mountain on the other side, which made the other side heavier and it tipped that way. Then he made other mountains, first on one side and then on others, but could not get the earth to stand up straight, so he ordered some little spiders to make little webs at each end of the earth to hold the earth from tipping over. This little ball, which had grown until it was the earth, kept rolling around in order to keep it up in the air. If it ever stopped turning around, it would quit forever, but the Earth Doctor started it spinning so well that it has kept rolling ever since.

The Earth Doctor stayed on the earth a while to see if it was a safe place and to watch it that it would not go off in the wrong direction and run against the stars. Long before he made the earth, he had made the stars from certain shining rocks or flint, then he made the moon out of brighter flint, but still there was not enough light to work in, so he then made the sun.

In the first place there was no land, just all water on the earth and all darkness. When Chuita-Makai made the earth he knew there would be people live on it later. Before the earth was made Hol Nack, or white object, was the name of the Maker, but after the creation it was changed to Earth Doctor, or as the Pima Indians call Him, Chuita-Makai.

The first bush or tree made was the Chapparel. Then

little ants were made, little tiny ones, to live on this bush, to eat the gum that comes out of the bush. These little ants did not do any good, so he then made white ants, and these worked digging down below the water and caused the land to grow until it appeared above the surface of the water and gradually caused the earth to enlarge, and it kept increasing in size larger and larger until it was big enough to place man upon it.

Then He made a man like himself out of his shadow who was to assist him in making the trees, other persons and all things on the earth, and to this person was given great power. The man did not help Chuita-Makai very much, but left him to do nearly all the work. Chuita-Makai had made the mountains, the trees, seeds, fruits, and other food before he had made man, so he could have something to eat when he came here.

Before making the man he made the sun, which was done in this way: He placed water in a hollow vessel like a dish (Hwas-hah-ah) to harden into something like ice. This hardened ball he placed in the sky. First he put it in the North, but it did not work; then the West, but would not give good light; then the South, but still it was dim; then he placed it in the East, and there it shone just like he wished. The moon was made in the same way and after experimenting found the East was the place to put the moon.

Stars were made by placing sprays of water in the sky, but they would not give enough light so he took tone-dum-haw-teh (diamond or crystal) and smashed it up, then took the pieces and threw them into the sky to be mixed with these sprays of water into stars, and this mixture of water and crystal is what the stars are made of. Then there was plenty of light by day and by night.

Chuita-Makai made two people out of a substance which he took from his person. They looked like two dolls and were put upon the earth. These were human beings, man and woman. When they were made then Chuita-Makai disappeared or left them. The names of two of the persons who first came to the Earth was See-ur-huh (which means Elder Brother) and Ee-ee-toy.

These first parents were perfect, did not get sick, but lived a long time. Did not seem to die. Then they increased until they filled the earth. Then they began to kill each other. In the first place, people became very old before they became grey, then their children became grey younger; and their children younger still, until finally children became grey in the cradle.

Three different times had the Chuita-Makai made earths and people on them and destroyed them. The third time they became so wicked that he caused them to be destroyed.

See-ur-huh (Elder Brother), who was a great leader left by the Chuita-Makai to be in charge, caused the people to be sick and have trouble. The people organized into tribes under leaders.

Chuita-Makai led one group or tribe across the big water to get them away from the troubles and diseases of the land. While crossing the water He told them to stay together, but some fell behind and were left on the other side. They had all kinds of trouble as they traveled, and finally came to a large volcano, so they could not pass and they made their homes there.

When they got to fighting one with another Chuita-Makai helped one group, who when they were in distress held up a stick with a light upon it to bring help from the Earth Doctor. Even the Eagles helped them win the battle. One came down from the sky to help them. They had many wars, burning houses and killing one another. The Chuita-Makai could burn things from a distance and He could tell them what kind of a people were ahead of them and what they would have to contend with. These wars continued until they came to this Salt River Valley where they had many battles and one of the leaders had his headquarters here at the old ruin near the present Packing House" (between Mesa and Phoenix).

N. R. p 495, v. 29-32.

(This story was told by John P. Andrus of Salt River agency to Dr. S. A. Brimhall, Pres. W. D. Kuhre, N. A. Brimhall and wife, Bp. A. Y. Tiffany, F. T. Pomeroy, Domingo Baptisto and Juan Andrus to J. W. Lesueur).

Quiche Legend of the Creation

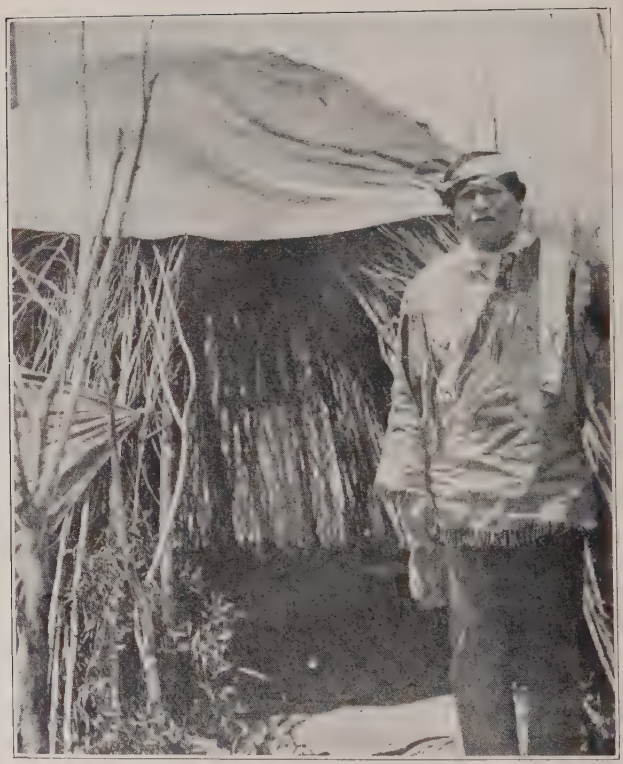
"According to the 'Popol Vuh,' the world had a beginning. There was a time when it did not exist. Only Heaven existed, below which all space was an empty, silent, unchanging solitude. Nothing existed there, neither man, nor animal, nor earth, nor tree. Then appeared a vast expanse of water on which divine beings moved in brightness. They said 'Earth!' and instantly the earth was created. It came into being like a vapor; mountains rose above the water like lobsters, and were made. Thus was the earth created by the Heart of Heaven.

"Next came the creation of animals; but the gods were disappointed because the animals could neither tell names, nor worship the Heart of Heaven. Therefore it was resolved that man should be created. The first man was made of earth, but his flesh had no cohesion; he was inert, could not turn his head, and had no mind, although he could speak; therefore he was consumed in water. Next men were made of wood, and these multiplied, but these had neither heart nor intellect, and could not worship, so they withered up and disappeared in the waters. A third attempt failed. Then came a fourth. This time the human race was successful, but the circumstances attending this creation was veiled in mystery. It took place before the beginning of dawn, when neither sun nor moon had risen and it was a wonderwork of the Heart of Heaven. Four men were created, and they could reason, speak and see in such a manner as to know all things at once. They worshipped the Creator with thanks for their existence, but the Gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and cause them to be men and not gods. Afterwards while the four were asleep, the Gods made for them beautiful wives, and from these came all the tribes and families of the earth."

Baldwin's *Ancient America*, pp. 194-5.

"The persons of the Godhead (see p. 214), having counseled together regarding the creation of the more perfect man, on the fourth attempt succeeded, so that 'Verily, at last, were there found men worthy of their origin and their

N. R. p. 3-5.
N. R. p. 67.



APACHE AND HIS TEPEE

estiny; verily, at last did the Gods look upon beings who ould see with their eyes and handle with their hands and nderstand with their hearts; grand of countenance and road of limb, the four lives of our race stood up under the hite rays of the morning star—sole light of the primeval orld—stood up and looked. Their great eyes swept rapidly ver all; they saw the woods and rocks, the lakes and the ea, the mountains and the valleys, and the heavens that ere above all; and they comprehended all and admired xceedingly.' Then they returned thanks to those who nade the world and all therein was; 'We offer up our thanks, wice, yea, verily thrice; we have received life, we speak, ve walk, we taste, we hear and understand, we know both hat which is near and that which is far off; we see all things, reat and small, in all the heaven and the earth. Thanks hen, Maker and Former, Father and Mother of our life, ve have been created, we are!' "

The Quiche's Prayer

"With loving and obedient hearts, they addressed their rayers to Heaven for the gift of offspring. 'Hail, Creator nd Maker! regard us, attend us. Heart of Heaven, Heart f Earth, do not forsake us, do not leave us. God of Heaven nd Earth, consider our posterity always. Accord us re- ose, a glorious repose, peace and prosperity, justice, life nd our being. Grant us, Hurakan, enlightened and fruitful, 'hou who comprehendest all things, great and small.' " Page 212.) Taken from The Popol Vuh of the Quiches. ublished first in 1558, translated into Spanish.

N. R. p. 268-17. p. 220-22, 23.

Apache Story of Creation

Geronimo, the last war chief of the Apaches, says that sen is the Apache word for God, and that he created the paches, also their homes in the west, and gave them such ame and fruits and grain as they needed for their suste- ance. He gave them different herbs for medicine. Ger- nimo's mother taught him the religion of his people, and ow that he should kneel and pray to Usen for strength, ealth, wisdom and protection. They never prayed against

N. R. p. 456-5. p. 234-6.

any person, for if they had aught against any person they themselves took vengeance, as Usen did not care for the petty quarrels of men. In gathering herbs and administering medicine, says Geronimo, they had as much faith in prayer as in the actual effect of the medicine. Even in the making of the medicine would they pray and go through incantations. Sometimes the whole tribe would meet to sing and pray. They would pray in silence, then aloud, sometimes an aged person prayed for all. One would rise and speak of their duties to one another and to Usen (God). (Pages 24-26.)

In some of their dances they would go through ceremonies reminding one of the angel with the flaming sword guarding the entrance to Eden and also of St. Michael chasing the discomfited Lucifer down to the depths of hell.

History of Arizona, Vol. 7, pp. 30-31.

Navajo Story of Creation

Navajo mythology is replete with legends handed down from father to son telling the origin of every good and evil thing known to his simple life. While he does not contemplate a first great cause, yet his legends contain the story of the creation of the present world. He has a legend of a flood which destroyed all the wicked people. (Page 44.)

N. R. p. 482-20.

The gods laid a buckskin on the ground with the head to the West, with two ears of corn, one yellow and one white upon it with their tips toward the East. Over the corn he placed another buckskin with its head toward the East,

Under the white ear they put the feather of a white eagle, under the yellow ear a feather of a yellow eagle. Then the white wind blew from the East and the yellow wind from the West and eight mirage people walked four times around the buckskin, then the upper buckskin was lifted and lo! the ears of corn had changed, the white ear to a man and the yellow one to a woman. There were the first man and woman.

Dr. Matthews, *Hist. of Ariz.*, Vol. 7, page 45.

N. R. p. 12-9.

After the earth was created and the sun was made and put in place by two gods, then twelve men were commanded to

A HAPPY NAVAJO FAMILY

go to the East, South, West and North to hold up the heavens, which office they are supposed to perform to this day. (Page 51.)

The belief in a life hereafter exists and is a life of happiness. There are twelve regions of the other world to which different kinds of people are consigned. (Page 52.)

The Sun was the creator of the first man and woman on the earth in connection with his wife the Sun-woman. (Page 53.)

Maricopa Story of the Creation

In the beginning of the world, after the water then the land was made, then God made four men out of clay and put them in the oven to bake. Then he took one and washed it in a little pool of water, when he came up he was all white; then took another and when he was washed he was a little dark; then another was washed and he came up still darker, and the last one washed came up right black, each one having taken on a little of the dirt from the other. This accounts for the different colors in people, the first being a white man, the second a Mexican, the third an Indian, and the fourth a negro.

After man was placed on the earth the one who made him taught them what to eat. The first thing they ate was "E-wheaz," a kind of Indian potato; the next like a mosquite-bean called "Choya Josh;" then "hethat," a kind of red berry; then "kokowsh," like a mushroom; then "eves," like asparagus.

Doings of a Prophet Among the Navajoes

A great prophet taught the young men how to live and how to keep well, drilling them each day, and these sons disobeyed the prophet and punishment was visited upon them. They had been taught how to worship and how to make offerings to the Deity and the mysteries of the great dealing rites. The people gave a great feast to the prophet in his honor when he was among them. He told them of his experiences in other lands. He taught them new rites

N. R. p. 452.

and how to offer sacrifice. A new ceremony was performed, the entire people assembled from all the tribes, rejoicing and exchanging of friendly good will. The ceremony was continued through nine days and nights and at the conclusion of the same the prophet vanished in the air and was seen no more on the earth.

History of Ariz., Vol. 7, pp. 87-89.

Doings of a Prophet

A Prophet came among them who knew something about God, and the creation of the mountains, the sun, the moon, and everything. This "Mochench" or prophet showed them how to make fire from two sticks, told them of the hot springs and volcanoes in the Kokopi country. This Prophet introduced the watermelon seeds and blackberries among them. Taught them to save the seed for next year's planting. Told them of a storm coming, after which something sweet like white powder stuff would come on the willows just like sugar, from which they could make a syrup to eat when they were hungry. He brought a little flying insect with him which made "harls" or honey. This man said to them that sometime they would have to have drouth but that God would take care of them. That God who lives in the heavens has his eyes open on everybody in the world; that God looks just like us and knows what we are doing. This Prophet knew everything and told them what was going to happen and it did happen. He talked with God. This Prophet did not have a home, but went from tribe to tribe preaching all the time, telling the people what God told him. He told them not to hate anybody but to love their neighbors and be friendly with everybody.

N. R. p. 452.

Three Prophets

"When I was a boy I heard the old people tell about these things, and then I saw three Prophets who came among us. We gave them lunch. They came from the East. They had no wagons, no horses, no food, they were middle-aged men, they were strange white men. The Indians believed them as they taught them how to live, what to eat, how to cook,

N. R. p. 452.

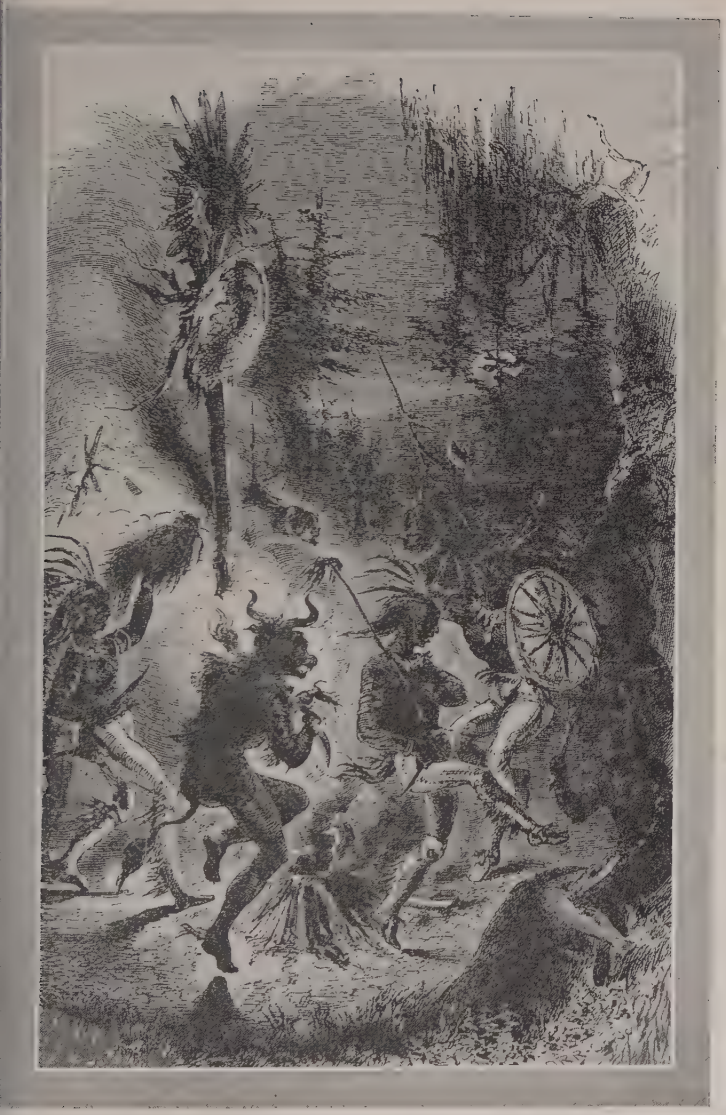
and told them to be friends with all people. They got our people to agree that they would never kill anybody. Then after being with us for a while, they went on, and we did not know where they went."

Legend told by Charles Washington, a Maricopa Indian at Lehi, Arizona, February 26, 1922.

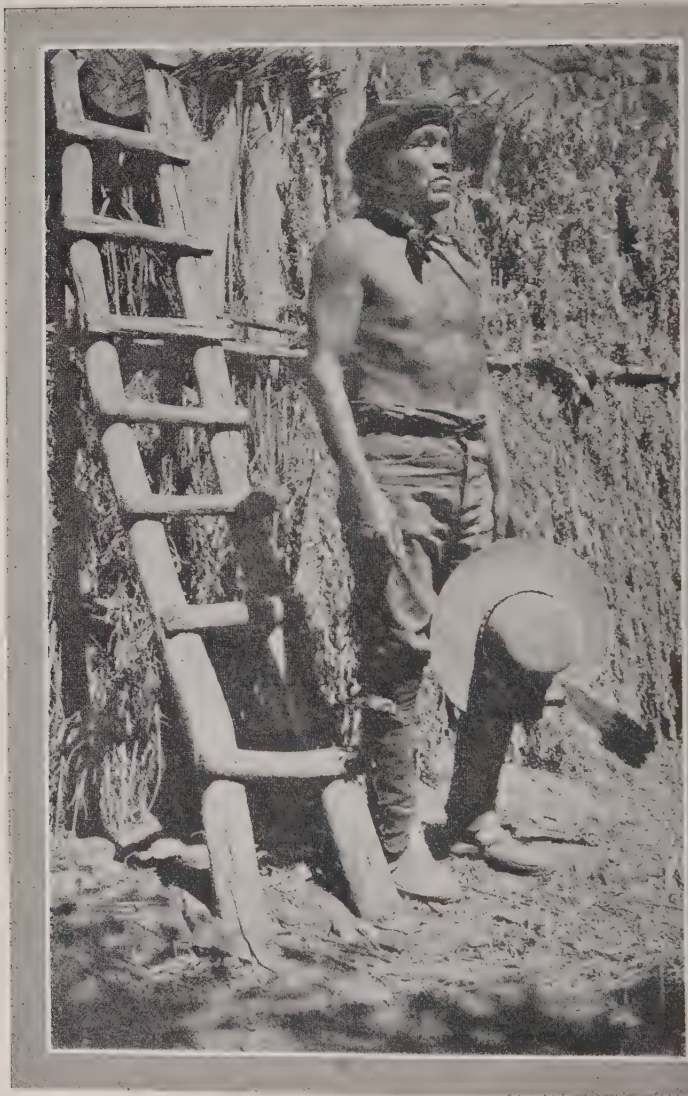
How the Stars Were Made

"When the earth was first made there was water all over it, and then land appeared, dug up by little ants. The sky was so close to the earth that people had to go around on their hands and knees, then they asked God to come and push the sky away. He got under the sky and stood up and with his hands pushed the sky up just as far as he could; then he climbed trees, and pushed the sky still farther, then he went upon top of the mountain to push it still farther; and, standing on his tiptoes with his fingers outstretched, he pushed so hard on the sky that his fingers went through, and these holes that were made by his fingers going through the sky are the stars. Where there are a lot of stars together he had to use both hands, but where there are just a few he was able to push the sky up with one hand."

Told by Charles Washington at Lehi, Arizona, February 28, 1924. Harry Smith, interpreter.



The Apache Ghost Dance to drive out the Evil Spirit



The Stately Brave outside his hogan.

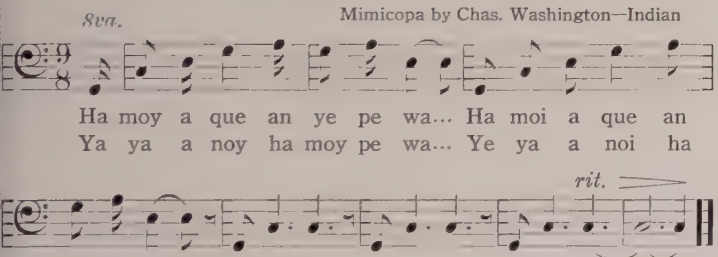
Whence Came the Song of the Bush and of the Sunset

Charlie Washington, an aged Maricopa Indian, told the following story to a group of High School teachers from Mesa in the presence of the author:

"When God had made man and the animals and part of the trees and was making others, he came and made the Creosote Bush, and after he made it he caused the wind to blow through it and sing the Song of the Bush."

"Ha mire a quen, a ye pe que
Ha miren an ye pe wa ha moi yam
Ye ya noy moie pe wa
Ye ya noy moie pe wa
Ha moi yam."

Song of the Moish (Bush)

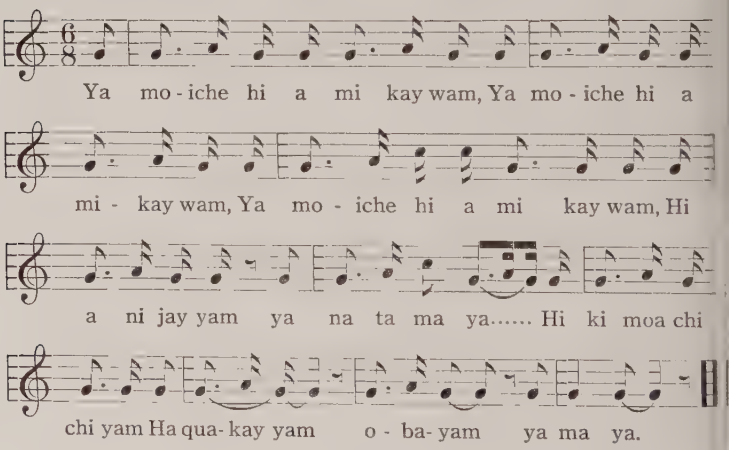

8va.
Mimicopa by Chas. Washington—Indian
Ha moy a que an ye pe wa... Ha moi a que an
Ya ya a noy ha moy pe wa... Ye ya a noi ha
rit.
ye pe wa... Ha moy yam, Ha moy yam, Ha moy yam.....
moy pa wa... Ha moy yam, Ha moy yam, Ha moy yam .....

"When the earth was made and people living on it, the stars were placed to give light in this way, the sky was low down, so the people had to crawl along the ground, then the people asked the Creator to come and move it higher, which he did by getting under it and lifting it as high as he could with his back, then with his hands; then climbing trees and placing the sky still higher, until it was pretty much out of the way. Then he went on top of the highest hills, then the mountains, and pushed still higher and standing on his toes he pushed so hard that he made holes in the

sky. These holes are the stars and where there are only a few stars the sky went up easily, but where there are a cluster of stars together he used both hands and fingers of both hands went through.

"Still there was not enough light, so he made the moon, and it did pretty well, but they could not see clearly, so they petitioned for more light. The Creator came down and made the Sun, which shone all day, and when it went down at night, they were so fearful that they sang the Song of the Sunset all night long until the sunrise, and every year the Maricopas sing this song to ensure the sunshining the rest of the year."

Song of the Sunset


Ya mo - iche hi a mi kay wam, Ya mo - iche hi a
mi - kay wam, Ya mo - iche hi a mi kay wam, Hi
a ni jay yam ya na ta ma ya..... Hi ki moa chi
chi yam Ha qua- kay yam o - ba- yam ya ma ya.

Belief of the Guiana Indians

(From Thirtieth Report of American Inst. of Technology)

Ceremonies—The First Woman

"Women are not permitted to see this marvellous instrument, and are excluded from all the ceremonies of this worship at the risk of their lives." (Page 137.)

Man came from above-cloudland, the skies, according to views of the Caribs, Arawaks and Warraus.

"Louquo was the first man and a Carib. He was not made of any other body; he descended from the sky and lived a long time on the earth." "The Korohana believe that they originally came from above the clouds. The weight of a heavy woman broke the rope by which they were descending and communication was thus cut off between those who had reached the ground and those remaining above." (Page 141.) N. R. p. 54-19.

"The Warraus claim that there was an aperture thru which man descended upon the earth, and the last one to come down was a woman who got wedged in and could neither go up or down, filling up the hole so they could not return to their old home again." (Page 142.) N. R. p. 54-19.

"The Snake was the cause of the trouble among the Warraus, being the tempter of a woman." (Page 144.)

"The Makunaima made all the beasts of the field of one speech, bade them live in unity and put his son, the first man, in charge of them." (Page 148.) N. R. p. 54-19.

A Winnebago Tradition of Creation

"In ancient days the Great Spirit awakened from a long dream, finding himself alone, took a piece of his body, near his heart, and bits of earth, and from them made a manitto. Being pleased with this creation, he made three other manittos in the same form. Then the earth, which was without covering, no trees and without grass: Perceiving this, the Spirit created them, together with a vast quantity of herbs. Now, after this was done, the earth grew irregular in her motions; the Spirit was obliged to make

four beasts and four serpents. This excited the four winds who blew upon her so furiously that she rolled about more than ever. Then the Spirit created a buffalo and placed him beneath, after which her motions became regular."

Indian Myths, Emerson, Page 117.

Navajo Story of Creation

"At the beginning, when the people had all crept out of the aperture in the cave in which they had previously dwelt, a council of wise men was held to discuss the propriety of introducing more light upon the earth. * * * Having deliberated some time, the wise men concluded to have a sun and moon and a variety of stars placed above the earth. They first made the heavens for them to be placed in, then the sun, the moon and the stars, the sun being carried by a dumb man—the fluter upon his back ever since. Four times they have had to move the sun farther from the earth to keep it from burning, all living upon it—the earth having grown larger all the while. Now, as the sun and moon had taken their places, the people commenced embroidering the stars upon the heavens, the wise men had made, in beautiful and varied patterns and images. A villianous wolf scattered this embroidery work all over the heavens. Thus it is that there is such a confusion among the few images which the Navajoes had so carefully elaborated."

Indian Myths, Emerson, Page 102-3.

Cherokee Tradition of Fall

N. R. p. 10-11.

"The Cherokee Indians relate that a number of beings were employed in constructing the sun, which planet was made first. It was the intention of the Creators that men should live always; but the Sun, having surveyed the land and finding an insufficiency for their support, changed this design, and arranged that they should die. The daughter of the Sun was the first to suffer under this law. She was bitten by a serpent, and died. * * * Immortality fled; men must die."

Indian Myths, Emerson, Page 82.

Pawnee Indian Traditions—Sagoyewatha

The Pawnee Indian declares in an old tradition called the "Hako," that life means the climbing of a great mountain and when we shall approach to the top of the mountain the light of the eternal Great Spirit shall come to us and lead us into the home of eternal life. When reading the Hako you almost feel that you are considering Bunyan's "Pilgrim's Progress," or some of the cantos of Dante's "Divine Comedy," for both of these great poems declare and show that life is a mission, a climbing from day to day to the throne of our God.

Las Casas, the Spanish writer, who was a companion of Columbus, declared that the native people of this new land have become a lost people and must be redeemed; and the word of God given to them. Las Casas declared that the Indians were naturally a religious people, a worthy and peaceable people, before the whites came to America.

To give you something of an idea as to how the American Indians interpreted the teachings of the early day Christian missionaries, I wish to relate to you the story of Sagoyewatha or Red Jacket, and his interpretation of the Christian teachings as he understood them. Sagoyewatha, or Red Jacket, was a Seneca Indian. The Senecas were the most important tribe among the Iroquois Indians, and from them we have obtained many beautiful legends. Red Jacket died in January, 1830, near Buffalo. He never became a Christian. It was in 1805 that Red Jacket delivered his famous speech in the presence of many of his people and wise men. In the gathering was a Mr. Cram, a missionary from Massachusetts. Mr. Cram had told Red Jacket that the Indians must have the Christian religion to be saved; that they dwelt in darkness, and all of his people would be lost unless they were baptized into the faith. They had lived in great error all their lives and must learn how to worship the Great Spirit. To this Red Jacket replied:

"Friend and Brother: It was the will of the Great Spirit that we should meet together this day. He orders all things and has given us a fine day for this council. He has taken

his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened that we may see clearly; our ears are unstopped, so that we have been able to hear distinctly the words you have spoken. For all these great favors we thank the Great Spirit, and him only.

Brother, you say you want an answer to your talk before you leave this place. It is right that you should have one, as you are a great distance from home, and we do not wish to detain you; but we will first look back a little, and tell what our fathers have told us, and what we have heard from the white people.

Brother, listen to what we say. There was a time when our fathers owned all this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of the Indians. He had created the buffalo, the bear, and deer for food. He made the bear and the beaver, and their skins served us for clothing. He had scattered them over the country and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his Red children, for he loved them. If we had any disputes about hunting grounds, they were generally settled without the shedding of blood; but an evil day came upon us. Your forefathers crossed the great waters and landed on this island. Their numbers were small; they found friends and not enemies. They told us they had fled from their own country for fear of wicked men, and had come here to enjoy their religion. They asked for a small seat; we took pity on them, granted them their request, and they sat down among us. We gave them corn and meat; they gave us poison in return. The white people had now found our country, tidings were carried back, and more came among us. Yet we did not fear them; we took them to be friends. They called us brothers. We believed them and gave them a larger seat. At length their numbers increased and they wanted more land; they wanted our country. Our minds were opened and we became uneasy. Wars took place; Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquors among us; it was strong and powerful and has slain thousands.

Brother, our seats were once large and yours very small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied; you want to force your religion upon us.

Brother, continue to listen. You say you are sent to tell us how to worship the Great Spirit, agreeably to his mind; and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How can we know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given it to us, and not only to us, but why did he not give it to our forefathers? and the knowledge of that book, with the means of understanding it correctly. We only know what you tell us about it; how shall we know when to believe, being so often deceived by the white people.

Brother, you say that there is but one way to worship and serve the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?

Brother, we do not understand these things. We are told that your religion was given to your forefathers and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship that way. It teaches us to be thankful for all the favors we receive; to love each other; and to be united. We never quarrel about religion.

Brother, the Great Spirit has made us all. But he has made a great difference between his Red and White children. He has given us a different complexion and different customs. To you he has given the arts; to these he has opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding. The Great Spirit does right. He knows what is best for his children; we are satisfied.

Brother, we do not wish to destroy your religion or take it from you. We only want to enjoy our own.

Brother, you have now heard our answer to your talk. This is all we have to say at present."

Such were the words of the famous Red Jacket. Down through the years the American Indian has wondered why it is that the whole Christian world had become divided in its teachings and in its beliefs. A son of one of the greatest Indian chiefs living declared at the opening of the great war in 1914 that if the Great Spirit had really spoken and the world had listened to him, the white race would have buried its tomahawks forever.

The Two Cranes

"The Great Spirit created two cranes, a male and a female, in the upper world, and, having let them through an opening in the sky, directed them to seek a habitation for themselves upon the earth. They were told when they had found a place which suited them to fold their wings close to their bodies as they alighted upon the chosen spot, when they should be immediately transformed into a man and woman.

The pair flew to earth and spent a long time in visiting different climes, and finally reached a little knoll near Lake Superior, which is still pointed out. The Cranes alighted, folding their wings as directed. The Great Spirit immediately changed them into a man and a woman who became the first parents and progenitors of the Obejway Indians."

Indian Myths, Emerson, Page 129.

Toltec Legend of Creation

"The Toltecs state that a certain Lord of All Existence created the universe, the stars, the mountains and animals. At the same time he made the first man and woman from whom all the inhabitants of the earth descended."

Myths of Mexico and Peru, Spence, page 119.

The Origin of the Three Races
A Seminole Tradition

"Having resolved to create mankind, the Great Spirit made first a man, whose skin was black; which, on contemplation, did not please him. He therefore determined upon making another trial. His second effort was more successful. This creation proved to be a red man. But although grateful at the improvement of the color of the second man, the Spirit felt constrained to make another trial. He again went to work and created a man who proved to be white. This was satisfactory.

Calling the three men before him he exhibited to them three boxes. The first contained books and papers; the second was filled with bows, arrows, and tomahawks; the third held spades, axes, hoes and hammers. The Great Spirit then addressed them in these words: 'There, my sons, are the means by which you are to live. Choose among them.' The white man, being the favorite, was allowed first choice. He passed by the working tools—axes, hoes and hammers—without notice, but when he came to the weapons of war and hunting he hesitated, examining them closely. The red man trembled, for his whole heart was full of the desire for their possession, and he feared he would lose them. But the white man fortunately, after deliberating some time, passed them by and chose the box of books. The Red man seized the bows and arrows and his soul was glad within him. Then the black man, having no choice, humbly took the box of tools."

Indian Myths, Emerson, pages 149-150.

The Creation of the Visible World

"The events after the emergence, as embodied in the legends, are supposed to have happened in the holy way, or to be holy events. The Holy People then decided to make the earth a suitable dwelling for its future inhabitants. Accordingly, after First Man had built the hogan, he created the sky, earth, sun and moon. As a material he used various precious stones, giving to each the shape of man, and

breathed the spirit of life into them. He also created summer and winter, which he assigned to the earth and sky respectively."

Creation of the Stars

"The Fire god placed the various constellations in their respective positions. He is also accredited with blowing the stars of the milky way across the sky. Such other stars as he wished to keep in reserve were scattered by the Coyote over the heavens. The Navajo, therefore, have no names for many constellations. The Coyote planted but one star permanently in the heavens, which is, therefore, called 'coyote's star.' "

Vegetable Life

"The sacred mountains had been given their positions by First Man when he invited the various peoples to contribute to the completion and beauty of the earth. Accordingly, the various animals planted the seeds of trees, shrubs, plants and grasses, which they had brought with them from the lower worlds. Thereupon, First Man breathed upon them, so that they, too, might see and live. The clouds, winds and thunder were placed in the sky, so that moisture might be supplied and vegetation secured."

From *Indian Myths.*

PART III

TRADITIONS OF THE GREAT DELUGE

THE GREAT FLOOD

Sia (New Mexico)

For a long time after the fight, the people were very happy, but the ninth year was very bad. The whole earth was filled with water. The water did not fall in rain, but came in as rivers between the mesas. It continued to flow in from all sides until the people and the animals fled to the mesa tops. The water continued to rise until nearly level with the tops of the mesas. Then Sussistinnako cried, "Where shall my people go? Where is the road to the north?" He looked to the north. "Where is the road to the west? Where is the road to the east? Where is the road to the south?" He looked in each direction. He said, "I see the waters are everywhere."

All of the medicine men sang four days and four nights, but still the waters continued to rise.

Then Spider placed a huge reed upon the top of the mesa. He said, "My people will pass up through this to the world above."

Utset led the way, carrying a sack in which were many of the Star people. The medicine men followed, carrying sacred things in sacred blankets on their backs. Then came the people, and the animals, and the snakes, and birds. The turkey was far behind and the foam of the water rose and reached the tip ends of his feathers. You may know that is true because even to this day they bear the mark of the waters.

When they reached the top of the great reed, the earth, which formed the floor of the world above, barred their way. Utset called to Locust, "Man, come here." Locust went to her. She said, "You know best how to pass through the earth. Go and make a door for us."

"Very well, mother," said Locust. "I think I can make a way."

He began working with his feet and after a while he passed through the earthy floor, entering the upper world. As soon as he saw it, he said to Utset, "It is good above."

Utset called Badger, and said, "Make a door for us. Sika, the Locust, has made one, but it is very small."

"Very well, mother, I will," said Badger.

After much work he passed into the world above, and said,

"Mother, I have opened the way." Badger also said, "Father-mother, the world above us is good."

Utset then called Deer. She said, "You go through first. If you can get your head through, others may pass."

The deer returned saying, "Father, it is all right. I passed without trouble."

Utset called Elk. She said, "You pass through. If you can get your head and horns through the door, all may pass."

Elk returned saying, "Father, it is good. I passed without trouble."

Then Utset told the buffalo to try, and he returned saying, "Father-mother, the door is good. I passed without trouble."

Utset called the scarab beetle and gave him the sack of stars, telling him to pass out first with them. Scarab did not know what the sack contained, but he was very small and grew tired carrying it. He wondered what could be in the sack. After entering the new world he was so tired he laid down the sack and peeped into it. He cut only a tiny hole, but at once the Star People flew out and filled the heavens everywhere.

Then Utset and all the people came, and after Turkey passed, the door was closed with a great rock so that the waters from below could not follow them.

Then Utset looked for the sack with the Star People. She found it nearly empty and could not tell where the stars had gone. The little beetle sat by, very much frightened and very sad. But Utset was angry and said, "You are bad and disobedient. From this time forth, you shall be

blind." That is the reason the scarabaeus has no eyes, so the old ones say.

But the little fellow had saved a few of the stars by grasping the sack and holding it fast. Utset placed these in the heavens. In one group she placed seven—the great bear. In another, three. In another group she placed the Pleiades, and threw the others far off into the sky.

From *Indian Myths.*

The Flood—Pima Tradition

Because of immorality the Elder Brother's children had brought on the world, the Earth Doctor called his people together and told them there would be a great flood. After describing the calamity that would befall them he sang:

"Weep, my unfortunate people,
All this you will see take place.
Weep, my unfortunate people,
For the waters will overwhelm the land.
Weep, my unfortunate relatives,
You will learn all.
Weep, my unfortunate relatives,
You will learn all.
The waters will overwhelm the mountains."

Some of the people appealed to be rescued and their leader was told to find a big log and sit upon it. This would carry them safely on the surface of the water along with the driftwood. Elder Brother got into his olla and closed the opening, in which he entered singing:

"Black House! Black House! Hold me safely in.
Black House, Black House, Hold me safely in.
As I journey to and fro, to and fro."

As he was borne along by the flood he sang:

"Running water, running water, herein resounding,
As on the clouds I am carried to the sky.
Running water, running water, herein roaring
As on the clouds I am carried to the sky."

The birds clung with their beaks to the sky to escape

the flood. The South Doctor told some of the people they would be saved by passing up Superstition Mountain.

As the flood rose toward the top of the mountain South Doctor sang a song which caused the mountain itself to rise higher and higher above the waters, which raced toward them as if on a level plain. These are the words that lifted the mountain upward:

"On the Superstition Mountain I am standing,
Trying to disperse the waters.
On the Superstition Mountain I am standing,
Trying to disperse the waters."

When he ceased singing he traced a line around the mountain and this marked the limit of the flood for a time, but it soon rose again and threatened to overflow the summit. Again the South Doctor sang:

"On the Superstition Mountain I am standing,
Trying to disperse the waters.
On the Superstition Mountain I am standing
Trying to disperse the waters."

Four times he sang and raised the mountain above the rising waters and then declared that he could do so no more, for his power was exhausted. He could do but one more thing for them, and holding his magic crystal in his left hand, he sang:

"Powerless, Powerless,
Powerless is my magic crystal.
Powerless, Powerless,
I shall become as stone."

Then he smote with his right hand and the thunder peal rang in all directions. He threw his staff into the water and it cracked with a loud noise. * * * When the anxious watchers heard the noise they were transfixed in stone; and there to this day we see them as they were gathering in groups, some of the men talking, some of the women cooking and some crying.

The Earth Doctor escaped by being inclosed and floating upon the surface of the water and it was next heard of resting

WONDERS OF SOUTHERN UTAH

Where the Ancients Turned to Stone at the Time of the Deluge

SOME OF THE PEOPLE TURNED TO STONE

in the East. The olla which Elder Brother traveled in came down and was turned into Black Mountain, where it is seen to this day. It is black, because the gum from which it was made was of that color. After the waters disappeared Elder Brother came out and went about until he visited nearly all parts of the land. Those who came out of the flood alive were sent into different parts of the land to reside.

Pima Indians, pages 210 to 215.

Miscellaneous Information

Obtained from the Thirtieth Annual Report of the Bureau of American Ethnology

Zuni Indians' Knowledge of the Flood

"According to their traditions they journeyed from the far Northwest in quest of the middle place of the world, and on reaching their goal were contented to remain. The migration legend of the Zuni relates that they were driven from their homes at this middle place by a great flood that covered the earth to Towayallanne (Corn Mountain)—three and a half miles east of their village. On top of this mountain are shrines to the Sun Father, Moon Mother and Gods of War." (Page 35.)

Prayer for Food

"May the rain-makers water the Earth Mother that she may be made beautiful to look upon. May the rain-makers water the Earth Mother that she may become fruitful and give to her children and to all the world the fruits of her being, that we may have food in abundance. May the Sun Father embrace our Earth Mother that she may become fruitful, that food may be bountiful, that our children may live the span of life, not die, but sleep to awake with their Gods." (Page 37.)

The First Pair

"In olden time a boy and a girl came on to the outer world and walked about a great deal, observing closely everything they saw which they told to others. The Divine Ones saw that they knew too much and so they banished them for all time." (Page 46.)

"The Kiakwemosi, Rain Priest of the North, sent his son and daughter ahead to look for a place for 'their others,' giving them seeds to plant. The youth and maiden afterward became the first ancestral god and goddess, respectively, the parents of the others." (Page 52.)

The Council of the Gods, page 93.

"The Divine Ones" named the plants and flowers. (Page 98.)

The Zunis have many religious rituals. (Pages 1 to 100.)

What Happened When the Flood Came

Long, long ago when the earth was young, there were people upon it who had great power. One Juh-wert-a-mah-jai, was most powerful. He was said to be the maker of the earth; another was Ee-ee-toy, a mighty man from the north; still another was the wise Earth Doctor who had the world in his keeping.

Everything went well on the earth for a while, but soon a number of queer children were born. As time went on more and more of these strange children came into being. The Earth Doctor was alarmed and said, "The earth cannot be a good place filled with such ugly little creatures; I will cause a flood to come and destroy them."

When it was known that there was to be a flood each one tried to find a way to save himself. Ee-ee-toy, the stranger from the north, set to work to make a huge water jug out of the gum from the stems of the greasewood.

"I will get inside the jug when the waters begins to rise," he cried.

The great maker of the earth, Juh-wert-a-mahjai, had a long stout staff. This he held above his head, shouting,

"When the flood comes, I will get upon this staff and float about safely."

The birds and the animals feared the high waters and they planned also to save themselves.

The happy little singing birds flapped their wings and cried, "We are not afraid. We are not afraid. The water will never reach the blue sky. We will hang to the sky with our bills."

Toe-ha-hus, the sly gray coyote, said he would look out for himself by getting into a cane tube, while No-ee, the buzzard, cried out in a boasting voice, "I do not care about the flood—not I—for I can cut a hole through the heaven and enter there."

By and by the waters rose and began to cover the land. Each one saved himself as he had planned.

In the village there was one powerful doctor left. This one gathered the people together and, pointing to a large white stone on the side of the highest mountain said, "The water will not reach the white stone on the yonder hill, the mountain side; come let us go there."

The people believed him and camped just above the mark, but the water rose higher and higher and soon reached the white stone. Then the people climbed farther up, but the waters followed them. The doctor saw that the water would rise to the very mountain top, so he called to the people in a loud voice, "Come near, Come near."

As the people came close together he took out the doctor's stone—a magic stone it was. This he placed in the middle of his right hand and with his hand he suddenly struck the stone a hard blow. In an instant all the people turned into hard white stones and there they stand today.

Now Juh-wert-a-mah-jai, Ee-ee-toy, and Toe-ha-hus still floated on the water, but they did not know where they were.

All the time the water kept rising more and more until it touched the tail of Quo-ta-veech, the woodpecker. Quo-ta-veech was so cold that he shook and trembled and kept crying over and over again, "Oh, oh, oh, I am so cold. I am so cold."

At last the birds felt so sorry for the poor woodpecker that they pulled out their feathers and built a nest for him high in the blue sky. While they were working to build the nest they began to sing. Soon their singing grew louder, clearer and more beautiful. Then a strange thing happened. The waters began to lower a little, then to lower more and more. As the birds struck the last high note of their song, lo, the land appeared. The little birds had made the waters go down with their joyous songs.

When Juh-wert-a-mah-jai and Toe-ha-hus saw the land, they exclaimed, "The flood is over." Joyfully they stepped upon the ground; but Ee-ee-toy had first to build a little fire inside the jug to melt the seal on the vessel so that he could get out.

Told by Domingo Baptisto of Scottsdale, Ariz.

What Happened After the Flood

After the great flood, Ee-ee-toy the man from the north, sat facing west; Juh-wert-a-mah-jai, the earth maker, sat facing east; while the cunning gray coyote man, Toe-ha-hus faced the south.

The earth was still damp from the waters that had poured over it, and each one of the three took a piece of wet earth in their hands and made dolls from it.

Ee-ee-toy made his dolls with great care. They had beautiful bodies and fine faces. Toe-ha-hus did not take pains with his little dolls. He clapped a little wet earth together in the forms of dolls, but he did not make the faces and bodies well. They were very poor looking dolls indeed.

After a while Ee-ee-toy spoke and asked, "Juh-wert-a-mah-jai, my brother, have you finished making your dolls? Are you through with yours, Toe-ha-hus?"

At this Juh-wert-a-mah-jai and Toe-ha-hus both quickly answered, "Yes, we have finished." And the three showed their dolls. Then Ee-ee-toy held his dolls up and, smiling, cried, "He, he. My dolls are the best looking of all," and casting a glance at Toe-ha-hus' dolls he added, "Why, my brother, you have made your dolls with webs between their fingers and toes."

As he spoke Ee-ee-toy suddenly caught up the dolls of Toe-ha-hus and flung them far out upon the water, and behold they turned into ducks and beavers. Then he quickly snatched up the dolls of Juh-wert-a-mah-jai and tossed them upon the waters also, but they become nothing.

Juh-wert-a-mah-jai was so angry that when his dolls were thrown away he began to sink in the wet black earth. When Ee-ee-toy saw that he was sinking lower and lower he ran forward and tried to hold him, but he slipped through his hands down into the earth, leaving the sweat of his body on Ee-ee-toy's finger.

Then Ee-ee-toy raised his hands and, swinging them to and fro, scattered the moisture over the earth. That is why we have sickness among us.

Now Ee-ee-toy and Toe-ha-hus made houses for their dolls and a little way distant, and Ee-ee-toy divided his dolls into tribes. After a time Ee-ee-toy said to Toe-ha-hus, "Go and listen. See if any of their dolls are talking."

So Toe-ha-hus crept towards the houses and listened. The dolls that Ee-ee-toy had named Apaches were speaking in a loud voice. Then Toe-ha-hus told Ee-ee-toy what had happened. The wise one shook his head saying, "I did not intend that the Apaches should talk first; but, since they have done so, I will give them great strength."

This explains why the Apaches are so powerful and such great warriors.

After a time all the doll people began to talk with one another and play merrily together. In their play they sometimes kicked each other just as the Maricopas do in their sport. But the Apaches did not like to be kicked even in fun. They got angry and shouted in high shrill voices, "Hin, Hin, we will not stay here longer. We will go and camp in the mountains and make our home there," and they did.

Some of the other people went and dwelt beside the river called the Gila; others lived in the valleys between the high mountains and there they built va-ha-kees, or houses, from adobe and stone.

This is the story of the beginning of the world as told by the people of the Pima tribe.

Told by Domingo Baptisto of Scottsdale, Ariz.

Navajo Account of the Flood

"The waters from all directions threatened the people with destruction, which had been averted by First Man by creating four mountains which he bids the people ascend. By the aid of the Gourd children, the people entered into their Gourd, which increased in size as they entered. The waters rose to a considerable height, the people going up higher and higher, and after having trouble with the Coyote, the wolf, the bear, the badger and the locust and an awful monster which is destroyed by the locust, the people again land and take possession of that part. In the other three parts of the world similar monsters were encountered, which were destroyed in the same way by the locust.

After returning from the destruction of these monsters, Hunch-eye and Bighorn are dispatched to remove the waters and make the earth habitable. The former discharges zig-zag lightnings, north and south. The ensuing rush and uproar of the waters force them to a hasty retreat into the opening, which is covered by the webs of Spider Man and Woman. When the tumult has finally subsided, the Wind People are dispatched to dry up the surface of the earth. Thereupon, the exit is made to the land by means of ladders. Holy people then decided to make the earth a suitable dwelling place for its future inhabitants."

Hist. of Ariz., Vol. 7, pp. 57-59 and 69.

The Havasupai Indian Legend of the Flood

"The two gods of the universe are Tochopa and Hokomata. Tochopa, he heap good. Hokomata, he heap bad," said O-dig-i-ni-ni-a. "Him, Hojomata make big row with Tochopa, and he say he would drown the world. Tochopa was full of sadness at the news. He wanted to save part of the race, whom he loved, and set about to do so, by preparing the trunk of a pinion tree by hollowing it out from end to end. In this tree he placed food and other necessities. He

also made a looking out window. It was not long before the floods began to descend, not rain but cataracts, rivers; the deluge came, making more noise than a thousand Hack-a-tai-as (Colorado Rivers) and covering all the earth with water. The pinion log floated, while the waters surged higher and higher and covered the tops of Hue-han-a-patch-a (the San Francisco Mountain) and all the mountains of the world.

But the waters of heaven could not always be pouring down, and soon after they ceased, the flood upon the earth found a way to rush into the sea. As it dashed down it cut through the rocks of the plateaus and made the deep Chi-a-mi-mi (canyon) of the Hack-a-tai-a (Colorado River). When those in the boat found the log no longer floating they peeped out of the window and then came out landing upon the San Francisco range."

History of Arizona, Vol. 7, pp. 117 to 120.

The Wallapai Story of the Flood

"Two people or gods had charge of the creation, one Tochopa, a good wise being, and Hokomata, who was wicked, and taught them how to kill and fight. Tochopa had divided the different families to their several localities, but because of the wicked teachings of Hokomata, who at one time was one of the gods, there were wars and quarrelings among the people.

When the crops came, which Tochopa had taught them how to plant, irrigate and gather, he taught them not to eat all the product except those that could be eaten without destroying the seeds, so they could plant when the next season came, and the surplus they were to store away. As the years went by they increased in numbers and strength. All the time Tochopa was ever their good friend and guide. He showed them how to sew, to care for the sick, to make pottery, to cure skins and dress buckskin. They almost came to worship him and were ever singing his praises. This made Hokomata angry. He went away and sulked for many days. In his solitude he evidently thought of a

plan for wreaking his vengeance and jealous fury upon Tochopa and those who were so fond of him. Hokomata taught those who followed him how to make pellets of clay and put them on the end of sticks and then shoot them. Soon he showed them how to mark a dart, then a bow and arrow, and later how to take the horn of a deer, put it in the fire until it softened so that it could be molded into a sharp point. This made a dangerous dagger. Finally, he wrapped buckskin around a heavy stone, and put a handle to it, thus making a war-club; also a rock and made a battle hammer out of it; and still another, the edge of which he sharpened, so that a battle axe was provided. In the meantime he had been stealthily instilling into the hearts of his friends the feelings of hatred and jealousy that possessed him. He taught the youth to shoot the mud pellets at the children of other families; he supplied the people with slings and bows and arrows; soon stones and arrows were shot at unoffending workers; protestations and quarrels ensued, the fathers and mothers of the hurt children being angry. Hokomata urged his friends to defend their children, and they took their clubs, battle hammers and axes and fell upon those who complained, thus discord and hatred reigned and soon the two sides were involved in petty war. Tochopa saw Hokomata's movements with horror and dread. He could not understand why he should do these terrible things, yet when the people came to him with their complaints he felt he must sympathize with them.

The trouble grew the greater the population became, until at last it was unbearable. Then Tochopa determined on stern measures. Stealthily he laid his plan before the heads of the families. This finally led to the flood. When God caused water to flood the earth, all the living beings were drowned except a woman, and from her has come all the human race."

Hist. of Ariz., Vol. 7, pp. 129-134.

Pima Legend of the Flood

There was a young man who was very wicked, very unchaste, and taught the people to be the same. Then Ee-

ee-toy became busy making a great vessel of the gum he had gathered from the grease bushes, a sort of olla which could be closed up, which would keep water back. And while he was making this he talked over the reasons for it with Chuita-Makai (the Earth Doctor or God), Nooee and Toehahvs, other wonderful beings, and stated that the reason he made the vessel was because there was a great flood coming.

Now because of the immorality of a young man Chuita-Makai (or God) caused that springs would gush forth from under every tree and on every mountain. Ee-ee-toy had the vessel ready and had placed seeds and a little of everything in the world into it. Then Ee-ee-toy got into the vessel, and built a fire on the hearth he had placed therein, and sealed it up.

Then that came true which was told them by Chuita-Makai, that water would gush out from under every tree and on every mountain; and the people when they saw it, and knew that a flood was coming, ran to Chuita-Makai, who let those who came to him into the vessel and the rest were drowned.

Those who did not drown were Chuita Makai, Ee-ee-toy, Toehahvs, Hickovick, Veepishmahl.. Gee-ee-sop, Quota-veech and Noee.

The people who were left out fled to the mountains; to the mountains called Gah-kote-kih (Superstition Mountains just East of Mesa, Ariz.). They were led by a powerful man, a doctor or Mahkai, who set a mark on the mountain side about a fourth of the way up, saying that the water would never reach that point. Then he taught them a song of defiance, a song that is still sung by the Pimas. When the water reached them, he moved the people up half way to the top and there taught them another song of defiance, stating that the water would never come there, then they went up about three-fourths of the way and they sang again, but the water reached them. So the leader led them on the top and said surely the water would never come that high, so they sang another song of defiance. The Mahkai used his evil power to raise the mountain higher, but

at last he saw that it was a failure and he asked the people to come close together, and he took his doctor-stone (Mah-kai-haw-toy), called stone of light, and held it in the palm of his hand and struck it hard with the other hand, and it thundered so loud that all the people were frightened and they were all turned into stone.

Now, these stone remains cover the mountain top, some bent over in the attitude of prayer, some in the form of giants, who were the chiefs, some in the forms of animals, as they had their dogs and cats with them. They will remain stone images until they have suffered sufficiently to pay the penalty for all their wickedness and defiance of Chuita-Makai (God), then they will be turned back into human beings and be forgiven and be resurrected.

The marks of the flood still show on the mountain side and the foam from the water is pointed out by the Indian story teller, even to this day. The flood was so high the wood-pecker could not fly high enough to escape entirely, as its tail became wet, the marks still being evident on the bird's tail.

The little birds then sang and their united singing had the effect to make the water subside, going down and down as they sang. When the land began to appear Chuita-Mah-kai and Toehahus got out, but Ee-ee-toy had to wait for his house to warm up, for he had built a fire to warm his vessel enough for him to unseal it. After they came out they had a dispute as to which was greatest, and then after the flood the different persons saved separated and from them have come all the people on the earth.

(Superstition Mountain, east of the Salt River valley in Arizona, derives its name from this story. It is a very beautiful and impressive mountain, with terraces of cliffs marking perhaps the successive pausing places of the fugitives, and the huddled, spirelike rocks on the top represent their petrified forms. Some of the older Indians still fear to go up into this mountain, lest a like fate befall them and they too turn to stone.)

This story told me by Edwin Stanteo, Harvey Calker and Domingo Baptisto, each one on a different occasion and

without the others being present. It agrees with the story of Thin Bucksin in the book written by an Indian interpreter called Aw-Aw-tam (Good People).

Aw-Aw-tam, pages 36 to 46.

Toltec Tradition of the Flood

"It is found in the histories of the Toltecs, that this age and first world, as they call it, lasted seventeen hundred and sixteen years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water 'caxtolmoletli' for fifteen feet, and here they add other fables of how men came to multiply from the few who escaped from the destruction in a 'toptlipetlacali,' signifying a chest."

Prof. Short in his *North Americans of Antiquity*, page 238, quoting from Ixtlilxochitl.

Nahuan Tradition of the Flood

"Lord Kingsborough is, no doubt, warranted in holding that the Nahuas were of old world origin, at a very remote period to their having developed any special tribal characteristics, because of their singular and certain knowledge of the Mosaic deluge. * * * * It is impossible on reading what Mexican mythology records of the war in heaven, and of the Fall of Zontemonque and other rebellious spirits; of the creation of light by the word of Tonacateculi and of the division of the waters; of the sin of Yztlacohuhqui, and his blindness and nakedness; of the temptation of Suchiquecal and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and all posterity, not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from Hebrew origin. This tradition records that a few persons escaped in the Ahuehueti, or ark of fire, when the earth was swallowed up by the deluge, the chief of whom was named Patecatle or Cipaquetone, and he invented the art of making wine; N. R. 478-3.

that Xelua, one of his descendants, at least one of those who escaped with him in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it occur again; the Tonacatecutli, incensed with their presumption, destroyed the tower with lightning, confounded their language and dispersed them; and that Xelua led a colony to the new world."

Mexican Antiquities, Vol. 6, page 401.

Guatamalian Tradition of the Flood

"The Guatamalians have among them knowledge of the flood and of the end of the world. They call it 'butic,' a name which signifies a flood of many waters. They also believe that another 'butic' will come, not of water but of fire. They hold that certain persons who escaped from the flood populated their land; these were called the Great Father and Great Mother."

N. R. p. 479-33.

Historia Apologetica MS. Cap., 235, page 327.

Aztec Story of the Flood

"No tradition has been more widely spread among nations than that of the Deluge. Independently of tradition, indeed, it would seem to be naturally suggested by the interior structure of the earth. * * * It was the received notion, under some form or another, of the most civilized people of the Old World, and the barbarians of the New. The Aztecs combine it with some particular circumstances of a more arbitrary character, resembling the accounts of the East. They believed that two persons survived the deluge, a man named Coxcox and his wife. Their heads are represented in ancient paintings, together with a boat floating on the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphical emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb. The neighboring people of Michuacan, inhabiting the same high plains of the Andes, had a still further tradition, that the boat in which Tezpi, their

N. R. p. 482-20.

Noah, escaped, was filled with various kinds of animals and birds. After some time, a vulture was sent out from it, but remained feeding on the dead bodies of the Giants, which had been left on the earth, as the waters subsided. The little humming bird, huititzilin, was sent forth, and returned with a twig in its mouth."

Prescott's *Conquest of Mexico*, Vol. 2, pp. 385-6.

Nicaraguan Story of the Flood

"In Nicaragua, a country where the principal language was a Mexican dialect, it was believed that ages ago the world was destroyed by a flood in which the most part of mankind perished. Afterwards the teotes, or gods, restocked the earth as at the beginning."

Native Races, Vol. 111, page 75.

Mexican Tradition of the Flood

"Connected with the great flood of water, there is a Mexican tradition presenting some analogies to the story of Noah and his ark. In most of the painted manuscripts supposed to relate to this event a kind of boat is represented floating over the waste of water and containing a man and a woman. Even the Tlascaltecs, and Zapotecs the Miztecs. and the people of Michoacan are said to have such pictures. The man is variously called Coxcox, Teocipactli, Tezpi and Nata; and the woman Xochiquetzal and Nena. The following has been usually accepted as the ordinary Mexican version of this myth: In Antonatiuh, the age of water, a great flood covered all the face of the earth, and the inhabitants thereof were turned to fishes. Only one man and one woman escaped saving themselves in the hollow trunk of an ahahuete or bald cypress; the name of the man being Coxcox and that of his wife Zochiquetzal. On the waters abating a little, they grounded their ark on the peak of Colhuacan, the Ararat of Mexico. Here they increased and multiplied and children began to gather about them, children who were all born dumb. And a dove came and gave them tongues, innumerable languages. Only fifteen of the descendants of

Coxcox, who afterwards became heads of families, spake the same language or at least could understand each other, and from these fifteen are descended the Toltecs, the Aztecs, and the Acolhuas. * * In Michuacan a tradition was preserved, following which the name of Noah was Tezpi. With better fortune than that ascribed to Coxcox, he was able to save in a spacious vessel not only himself and his wife, but also his children, several animals and a quantity of grain for common use. When the waters began to subside, he sent out a vulture that it might go to and fro thruout the earth and bring him word again when dry land began to appear. But the vulture fed upon the carcasses that were strewn in every part, and never returned. Then Tezpi sent out other birds, and among them was a humming bird. And when the sun began to cover the earth with a new verdure, the humming bird returned to its old refuge bearing green leaves. And Tezpi saw that his vessel was aground near the mountain of Colhuacan and he landed there."

Native Races, Vol. 111, pp. 65-67.

Peruvian Flood Story

The Peruvians were acquainted with the deluge and believed that the rainbow was the sign that the earth would not again be destroyed with water. This is plain from the speech of Mango Copac, the reported founder of the Peruvian Empire, addressed to his companions on beholding the rainbow rising from a hill; which is thus recorded by Balbo in the ninth chapter of the Third part of his Miscellanea Antartica: "They travelled on until a mountain named Guanacauri presented itself to their view, when, on a certain morning they beheld the rainbow rising above the mountain, with one extremity resting upon it, when Mango Copac exclaimed to his companions, This is a propitious sign that the world will not be again destroyed by water; follow me, let us climb to the summit of the mountain, that we may thence have a view of the place which is destined for our future habitation."

Kingsborough's *Mexican Ant.*, Vol. VII, p. 25.

Nadaillac's Statement

"It will be seen that a general belief, for instance, of a deluge or flood is widely spread among American races, and can hardly be attributed to Christian teachings."

Prehistoric America, p. 525.

Zuni Tradition

The Zuni Indians have a tradition that at one time the earth was covered with water and that all were destroyed except those who went on a certain hill near Zuni village.

Papagoes

The Papagoes of Southern Arizona have a tradition of the flood which destroyed nearly all flesh, the survivors of which started a new race. N. R. 220, v. 2

Bancroft's *Native Races*, Vol. 3, p. 76.

Pima

The Pima legend of the flood is told by Bancroft, very similar to that told the author nearly forty years later.

Native Races, Vol. 3, p. 79.

Mottoles

The Mottoles of Northern California have a tradition of a flood covering Taylor Peak, where their ancestors took refuge. (Vol. 3, p. 86.) Other California Indians tell of a great flood which covered Mount Diablo and Reed Peak. (Page 88.)

Mexicans

The Mexicans have a tradition of a deluge in which a man and his wife only are saved by entering a hollow trunk of a bald cypress. Also the Miztecs and Nicaraguans have traditions of a great and destructive deluge. (Vol. V.) The Papagoes tell of the mighty flood. (Page 13.)

The Peruvians

The Peruvians' story is that two brothers escaped from the flood and landed on a mountain, which had floated upon the flood. The Peruvians believe that the rainbow was a sign that there would be no other great deluge. (Vol. V, p. 16.)

The Great Flood

A long time ago the ocean began to rise until it covered the whole land. The water even rose until it covered all the mountains and the ice drifted over them. A great many died during this period, but some were saved by getting into their boats. (Page 638.)

PART IV

LEGENDS OF THE GREAT TOWER AND THE CONFUSION OF TONGUES

TOWER OF BABEL LEGENDS

Papagoes

"The Papagoes believe that because the people were wicked they conceived the idea of building a tower to reach to heaven to escape the vengeance of the Creator. It attained a great height and contained many apartments, and was very costly, being lined with gold, silver and precious stones. It was destroyed by an enemy."

Bancroft's *Native Races*, Vol. 3, p. 77.

N. R. p. 375-28.

American Indians

"These myths have led many writers to believe that the American Indians had a knowledge of the Tower of Babel, while some think that they are the direct descendants of certain of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they reached America."

Bancroft's *Native Races*, Vol. 5, p. 18.

N. R. pp. 131-22, 479-33, 190-17.

Toltecs

"The Toltecs claim to have descended from seven men who came from the Tower of Babel. They understood each other's speech. After crossing great lands and seas and undergoing many hardships, they finally arrived in America, which they found to be a good land and fit for habitation. They say they wandered 144 years in different parts of the earth before they reached Hue Hue Tlapallan." (Vol. 5, p. 21.)

N. R. p. 487-5 to 8

Tower of Babel Legends

"On the whole, the most probable view of the origin

of the Mexican tribes seems to be the one ordinarily held, that they really came from the old world, bringing with them legends, evidently the same as the histories recorded in the book of Genesis."

Tylor Anahuac, London, 1861, p. 104.

"The era of their existence as a distinct and isolated race must probably be dated as far back as that time which separated into nations the inhabitants of the old world, and gave to each branch of the human family its primitive language and individuality (the time of the Confusion of Tongues)."

Pritchard's *National History of Man*, London, 1845.

Chiapaian Legend of the Tower of Babel

"An ancient manuscript of the primitive Indians of that (Chiapaian) Province, who had learned the art of writing who had retained the constant tradition that the father and founder of their nation was Teponahuale, which signifies Lord of the hollow piece of wood, and that he was present at the building of the Great Wall, for so they named the Tower of Babel, and beheld with his own eyes the confusion of tongues; after which event, God, the Creator, commanded him to come to these extensive regions, and to divide them among mankind. They affirm that at the time of the confusion of tongues, there were seven families who spoke the same language, which was Nahuatl, that which is still spoken by the Aztec Mexicans, and since they understood each other, they united and, forming a single company, proceeded on their journey through diverse lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation; and having traveled during a century, passing in the interval mountains, rivers and arms of the sea, which they noted down in their paintings, they arrived at the place which they named their first settlement, in the Northern part of this kingdom, which they named Tlapalan, which signifies the red country, on account of the soil being of that color; and even still in all modern maps (picture maps) they gave the name of the

N. R. pp. 480 to 489.

Red Sea to the gulf which is situated between the eastern coast of the province of New Mexico and Senora; and the river which flows into it, the Colorado (Red), which flows into the northern part of the gulf named the Red River (Colorado)."

Lord Kingsborough's *Antiquities of Mexico*, Vol. 8, pp. 25 and 27.

Chiapanese Story of Peopling of America

"The Chiapanese have been the first peoplers of the new world, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the North, and that they arrived at Soconusco, and separated, some going to inhabit the country of Nicaragua and others remaining at Chiapas. He came with him to apportion the land of the new continent to seven families which he brought with him. Votan came from the East from across the sea, led by divine command."

N. R. p 480, v. 41, 42.

Prof. Short's *Antiquities*, p. 204.

Tower of Babel Traditions

"A tradition, very similar to the Hebrew one, existed among the Chaldeans and the Hindoos. The natives of Chiapa had a story which agrees with the scripture account of the manner in which Babel was built, also with the subsequent dispersion and the confusion of tongues."

Conquest of Mexico, Prescott, Vol. 11, pp. 386-7 and 187.

"Ixtilochitl relates that after the dispersion of the human race which succeeded in the attempt at building the Tower of Babel, seven Toltecs reached America and became the parents of a numerous race. The Quiches speak of white men

who came from the sun. The people of Yucatan believe that their ancestors had come from the East across a great body of water that God had dried up to let them pass over."

Pre-historic America, p. 526.

Cholulan Tradition

"The Mexicans around Cholula had a special legend connecting the escape of a remnant from the deluge with the oft-mentioned story of the origin of the people of Anahuac from Chicimoztoc or the Seven Caves. Xelhaa went to Cholula and began to build an artificial mountain. * * * The jealousy and anger of the gods was aroused, as the huge pyramid arose slowly up, threatened to reach the clouds and the heavens itself; and the gods launched their fire upon the builders and slew many, so that the work was stopped."

Native Races, Vol. 11, pp. 67, 68.

"Wodon, one of the fifteen ancestors of the American nations, was a grandson of the venerable old man who with his family escaped the fury of the flood, and was one of those who helped in building the monument that was to reach to heaven but remained unfinished thru the anger of the gods, after each family had received a different language."

Tower of Babel Legend

"One of the arts known to the builder of Babel was that of brick making. This art also was known to the people who built the works in the East, the knowledge was known to the people of the plains of Shinar; for Noah must have communicated it as he lived a hundred and fifty years among them after the flood. Also, copper was known to the Antediluvians. Copper was also known to the authors of the western monuments, iron was known to the Antediluvians. It was also known to the ancients of the West. And for this very reason we draw a conclusion that they came to this country soon after the dispersion."

N. R. p. 128-8. 61-15.

Priest in *American Antiquities*, published in 1833.

Indian Knowledge of Primitive Events

"There is no gentile nation that refers to primitive events with such certainty as the Indians do. They give an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia, representing the specific years by their characters and in the seven conejos (Rabbits) they tell us of the great eclipse that occurred at the death of Christ, our Lord."

Chevalier Boturini, published in 1746.

N. R. p
416-19 to
24.

PART V

RELIGIOUS CUSTOMS AND BELIEFS OF THE AMERICAN INDIANS

HEBREW CUSTOMS

As Told by their Legends

The aboriginal tribes were accustomed to practice under certain conditions the rite of circumcision (*Mexican Antiquities*, by Lord Kingsborough, 1832-37). Baptism and animal sacrifices (Bernardo De Shagun Historia, Universal De Nuevo Espana.) Herrera, a Spanish writer of three centuries ago, states that among the primitive inhabitants of Yucatan baptism was known by a name that meant to be born again. The Ten Commandments were found written in Hebrew upon some plates of stone reported from the Indian mounds from Ohio. (*Contributor*, Vol. 17, p. 233.)

Knowledge of the History of the Pentateuch

The traditions of the Indians represent:

"The first woman as having plucked a rose and had her eyes blinded with ashes or sorrow. These roses were called the fruit of the tree. This woman had twin sons and was tempted by a serpent who appeared to her in the terrestrial paradise, and discoursed with her to persuade her to transgress the command of God; that after eating of the fruit she bore a son and a daughter, and then another son and daughter. (Pages 196, 197.)

N. R. 10-11. p. 54-

They had a record of the war in heaven, fall of Zontemonque and other rebellious spirits; of the creation of light, the dividing of the waters, of the sin of the first man, his blindness and nakedness; of the temptation of the woman and her disobedience in plucking roses from a tree, and the consequent misery of herself and all her posterity.

N. R. 54-17, 67-8.

Of the ark of fire in which a few persons escaped from the deluge. The chief invented the art of making wine; Zelua, one of his descendants, was present during the building of a tower with a view of escaping the deluge should it again occur; that God was incensed at their presumption and destroyed the tower with lightning, confounded their language and dispersed them. This was the age of giants.

N. R. 220-22.

Besides a knowledge of the Old Testament in their traditions, they also had some knowledge of the New Testament as well."

Amer. Ant., Vol. 6.

They knew of the ten plagues God sent to Egypt, of Moses holding up the rod which turned into a serpent, of the darkness that spread over the land for three days, and the death of the first born. Another curious symbol of one serpent swallowing another.

N. R. p. 36-26.

Ant. of Mex. Vol. 6, p. 47.

Of their descent from Ixtac Mixcoatli and his two wives (Jacob), of the blessing of children who are placed in our care.

That they are made in the image of the Father, and were of perfect form and color.

Mrs. Simon's *Ten Tribes of Israel*, pp. 180-192.

Mosaic and Christian Traditions and Customs

Baron Humboldt remarks, that the Mexican custom of naming children in the presence of three other children who were parties to the ceremony was analogous to the Jewish rite of baptizing the proselytes before three witnesses. Then came the Christian custom of baptizing the children, which was a confusion of the Jewish and Christian customs. (Page 45.)

Indian Maxims and Teachings

Love and honor God.

Take off thy sandals on entering the Temple.

He who envies the wise and good is like the wasp who sucks poison from the finest flowers.

Drunkenness and anger admit of reformation, but folly is incurable.

He who kills another unlawfully condemns himself to death.

A noble and generous heart is known by the patience with which it supports adversity.

How ridiculous is he who is not able to count by quipos, and yet pretends to number the stars.

Avarice and ambition, like other passions, have no bounds of moderation.

You must make offerings and give food to the hungry, and clothe the naked, for they are in the image of God.

Beware that thou wrongfully hurt no one, nor do harm to those who have done no harm to thee.

Cultivate truth in all you think and utter.

Scorn not him whom you see fall into transgression or folly, but beware lest thou fall into the same error which offends thee in another.

Reverence and salute thine elders.

When thou art at thy table do not eat as if thou wert hungry.

Speak ill of no one.

Be not a news carrier, nor a sower of discord.

Attend to the Gods in all thy thoughts, and thou wilt give comfort to thy parents.

If thou wouldst avoid the displeasure of others, let none meet with it from thee.

If thy husband is foolish, be thou discreet.

Followed Both Mosaic and Christian Customs and Teachings

Had traditions of their bondage in Egypt and their Passage thru the Red Sea –the Colorado (Red) River being named by them after the Red Sea.

Lord Kingsborough's *Ant. of America,* Vol. 8, p. 107.

Had correct traditions regarding the creation, flood, divisions of waters, sin of first parents, and dispersion.

Lord Kingsborough's *Ant. of America,* Vol. 3, p. 450.

Believe in a Divine Creator and Holy Spirit. Had knowledge of the deluge, seven personages being saved. (Pimas name eight saved).

Admitted existence of the soul after death and the resurrection of the body into two groups or classes –the good and the bad.

Believed in an evil spirit—Cupay.
Had feasts of the month like Israel.
Believed in marriage within the tribe.
Death was the penalty for adultery.
Conq. of Peru, pp. 87-91.

Had traditions of a God suffering—Quetzalcoatl. Preceded by a forerunner.

Knew of the crucifixion and calamities and destructions taking place at that time.

Had feasts like the Sabbatical years.
Ant. of America, Vol. 8, p. 3.

Had paintings representing the soul in hell and the crucifixion and death of Christ—every detail manifest in these Toltec paintings. (Vol. 6, p. 166.) Quetzalcoatl was represented as being pierced with a spear in His side, water coming from His side.
Ant. of America, Vol. 8, p. 17.

Another painting showed Him with a crown of thorns upon His head. (Vol. 8, p. 19.)

Knew of the purposes of the rainbow. (Vol. 8, p. 25.)

Knew of Noah, Flood, Moses on Sinai and at the burning bush. (Vol. 8, p. 26.)

Had very clear knowledge of the Tower of Babel and the dispersion following it. (Vol. 8, p. 27.)

According to their calculations, at the year 2555 from the beginning of the counting of time the Sun stood still. (Vol. 8, p. 38.)

After the Millennium "the world, after its third destruction, would be repeopled by the souls of children who would return to life." (Vol. 8, p. 38.)

Ancient Inhabitants of Mexico Followed Mosaic and Christian Customs

"Were accustomed, like the Jews, to anoint their faces with oil."
Ant. of America, Vol 8, p. 38.

Had same organization in Church as did Christ, including twelve apostles. (Vol. 8, p. 45.)

Garcia, in his celebrated treatise on the origin of the

Indians, adduces as a principal argument in favor of the Mexicans being descended from the Jews, the similarity which many of their laws bore to those of the Pentateuch."

Ant. of America, Vol. 8, p. 115.

They avoided marriage with the degrees of consanguinity (as prohibited by the Jewish law).

Their Elders sat at the gates of the city.

Adulterers were strangled, then stoned. (Page 116.)

They were punished for false-swearing. (Page 116.)

They had laws of purification and sacrifice. (Page 117.)

The thief who could not pay back was sold for his crime. Human life was sold for debt. (Page 118.)

They had similar laws regarding the division of the land. (Page 119.)

Had strict laws against witchcraft. (Page 119.)

Each tribe or community had its city of refuge to which an offender could flee for protection.

Each tribe practiced circumcision. (Page 143.)

Yucatan had knowledge of the three in the Godhead, Ycoma, Bacab and Echuac, Bacab being crucified.

Las Casas Historia Apologetica, chap. 123.

Had certain meats that were unclean.

Ant. of America, p. 157.

Mexican and Peruvian laws, customs and institutions were the same.

Diego Duran in Padilla's *Historia de La Provinci de Mexico* goes into great detail and argument and furnishes ample proof of the origin of the Mexicans from Israelitish descent. (Vol. 8, pp. 188, 189.)

He says:

"To give a true and authentic account of the origin and early history of the these Indian nations, so doubtful and mysterious to us, which would be a task which duly to be performed would REQUIRE SPECIAL DIVINE REVELATION RIGHT TO COMPREHEND IT. In the absence of such aid, however, it will be necessary to refer to suspicions and surmises, availing ourselves of the surprizing handle afforded us by the nation, whose extremely vile mode of living and conversation, and the style of their dealings in their intercourse with each other, so like that of the

Jews and of the Hebrew race; and I believe he will not commit any great error, who should assert this to be the case, attention being paid to their manner of living, their ceremonies, their rites and superstitions, their signs and omens, so similar and conformable to those of the Jews, that they in no respect differ from them.

"Having adduced many arguments in favor of Judaism having formerly been the established religion of the new world, another mystery no less deserving of attention remains to be explained, namely, how it happened that so many Christian rites could have been mixed up with the barbarous superstitions of the Mexicans and such a wonderful knowledge of the facts recorded in the Gospel discovered among them."

Lord Kingsborough's *Ant. of Mex.*, Vol. 8, p. 259.

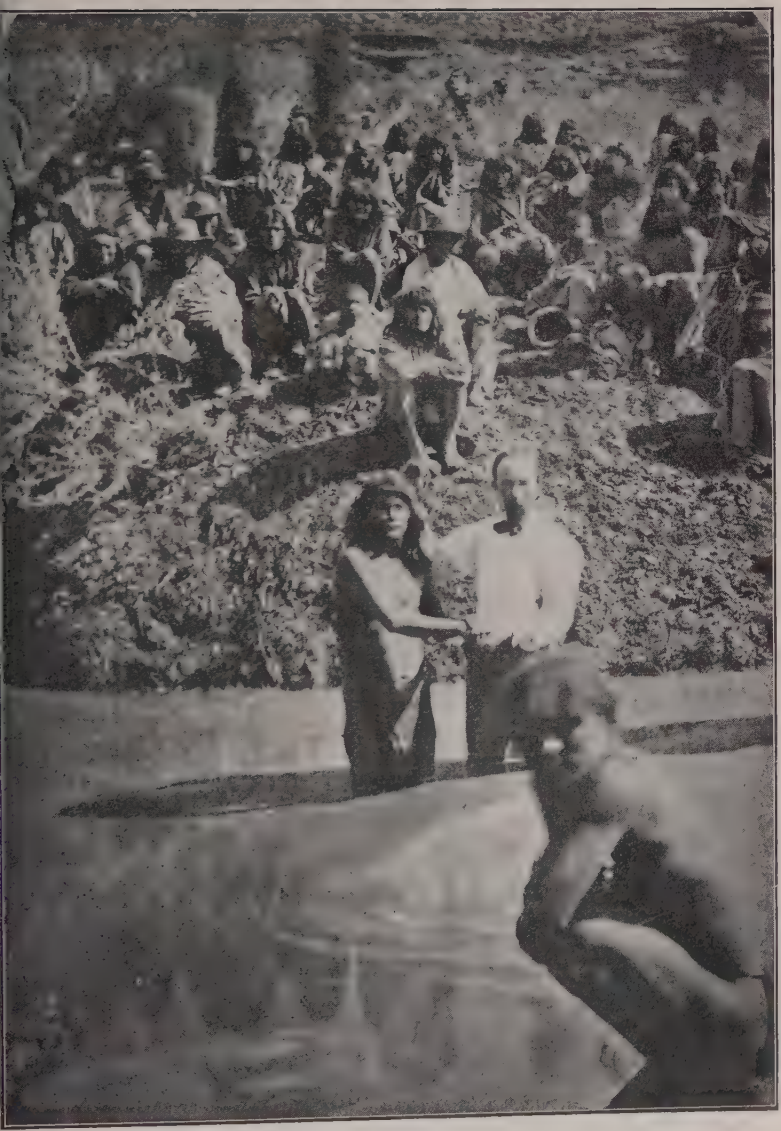
Joseph Merrick, Esq., of Pittsfield, Mass., in 1815 found while plowing a black strap, tough like rawhide, which when he cut it open revealed four pieces of parchment, which he sent to Cambridge, where they were examined and discovered to have been written with a pen in Hebrew plain and legible, and contained quotations from the Old Testament, Deut. chap. 6, verses 4 to 9; chap. 11, verses 13-21; and Exodus chap. 8, verses 11-16. Phylacteries—rolls of parchment with the words of the law written thereon—were worn on the forehead and left wrist.

Bancroft's *Native Races*, Vol. 5, p. 94.

From mounds in Newark, Ohio, were found a coffin and slab of stone of hard and fine quality, 1 1-2 in. thick and 8 inches long, 4 1-2 wide at one end and tapering to three at the other—contained a carving of a priest on one side, and over his head was a carved line of characters, and upon the edges and back of the stone were closely and neatly carved letters which when translated from the Hebrew characters contained the Ten Commandments.

Native Races, Vol. 5, p. 95.

Mexicans had tradition of the war in heaven. (Vol. 3, p. 169.)



THE BAPTISM OF THE SHIVWITS AT ST. GEORGE

The Paria Emptying into the Colorado—Land of the Piutes

Mosaic and Christian Customs Among the Indians—Purifying Effect of Water

In Mexico water was sanctified and was used as a purification avowal which frees one from an inherent sin. This runs back to a period far pre-Christian. They were cleansed from sin by washing.

Native Races, Vol. 3, p. 119.

Many rites and ceremonies were found to exist in America that were similar to certain others observed by the Jews and Christians in the old world, such as the cleansing virtue of water baptism—which developed into an established rite. The rite of circumcision was practiced, fasting was observed, sacrifices offered. They believed in human sacrifice. (Vol. 3, pp. 439, 442.)

Had Christian Religion

After Cortez conquered Mexico, monks were sent among the Indians of North America in the section now called New Mexico and Arizona.

Two monks were sent out by the Spaniards among the natives with express commands that, under no circumstances, was cruelty to be used toward one of the simple, heathen red men.

These monks journeyed on to the valley of the Rio Grande. Two years later, other missionaries set forth, and these, going far up the river, brought back reports of people living in cities and in houses, some of them had even a Christian religion which they said had been taught their forefathers long before. Others, however, worshipped idols, for which they had built wonderful temples.

Because it was like Mexico, the Spaniards gave the country the name of New Mexico.

The Great West, pp. 39, 40.

John Eliot's Opinion of the Indians

"Treat these sons of the forest as men and brethren, and let us endeavor to make them Christians. Their fore-

fathers were of that chosen race whom God delivered from Egyptian bondage. PERCHANCE HE HAS DESTINED US TO DELIVER THE CHILDREN FROM THE MORE CRUEL BONDAGE OF IGNORANCE AND IDOLATRY. CHIEFLY FOR THIS END IT MAY BE, WE WERE DIRECTED ACROSS THE OCEAN."

Hawthorne, *Stories of Our Country*, p. 47. Compare with 1 Nephi xiii; chap. 12:v.

Omaha Tribal Prayer

"According to the Omaha idea, a child during its infancy had no recognized existence as an individual or distinct member of the tribe, but remained as part of its parents. When it could walk alone, at about three years of age, it was initiated into the tribal organization through certain religious rites; but its responsible and individual life did not begin until its mind had "become white," as the Indians say. This expression referred to the dawn, to the passing of night into day, and represented the coming of the child out of the period where nothing was clearly apprehended into a time when he could readily recall past events with their distinctness of detail. This seeming mastery of the minutiae of passing occurrences indicated that a stage of growth had been reached where the youth could be inducted into the religious mysteries through a distinct personal experience acquired in the rite, Non-zhin-zhon—a rite which brought him into what was believed to be direct communication with the supernatural powers.

In preparation for this rite the Omaha youth was taught the Tribal Prayer. He was to sign it during the four nights and days of his vigil in some lonely place. As he left his home his parents put clay on his head; and to teach him self-control, they placed a bow and arrows in his hand, with the injunction not to use them during his long fast, no matter how great the temptation might be. He was bidden to weep as he sang the prayer, and to wipe his tears with the palms of his hands, to lift his wet hands to heaven, and then lay them on the earth. With these instructions the youth

departed to enter upon the trial of his endurance.

When at last he fell into a trance or sleep, and the vision came of bird, or beast, or cloud, bringing with it a cadence, this song became ever after the medium of communication between the man and the mysterious power typified in his vision; and by it he summoned help and strength in the hour of his need.

The prayer is very old. Its supplicating cadences echoed through the forests of this land long before our race had touched its shores, voicing a cry recognized by every human heart. It is a longing to a great power to bring to pass the longing desire—happiness or prosperity, and is as follows:

"Wa-konda Dhe-dhu Wa-pa-dhin a-ton-he," which means, "Great Power, here needy he stands; I am he."

Indian Story and Song from North America, by Alice Fletcher, pp. 26, 27.

Story of the Bird's Nest

"Scattered through an elaborate ritual and religious ceremony of the Pawnee tribe are little parables in which some natural scene or occurrence serves as a teaching to guide man in his daily life. The following is an example: "The songs of the young are purposely few, so as to guard the full meaning from the careless and to enable the priest to hold the interpretation as a part of his sacred treasure. They are sufficient, however, to attract the attention of the thoughtful; and such a one who desired to know the teaching of the sacred song could first perform certain initiatory rites and then learn its full meaning from the priests.

One day a man whose mind was open to the teaching of the gods wandered on the prairie. As he walked, his eyes upon the ground, he spied a bird's nest in the grass, and arrested his feet just in time to prevent stepping on it. He paused to look at the little nest tucked away so snug and warm, and noted that it held six eggs, and that a peeping sound came from some of them. While he watched, one moved; and soon a tiny bill pushed thru the shell, uttering

a shrill cry. At once the parent birds answered, and he looked up to see where they were. They were not far off, and were flying about in search of food, chirping the while to each other, and now calling to the little one in the nest.

The homely scene stirred the heart and the thoughts of the man, as he stood there under the clear sky, glancing upwards toward the older birds and then down at the helpless young in the nest at his feet. As he looked, he thought of his people, who were so often careless and thoughtless of their children's needs; and his mind brooded over the matter. After many days he desired to see the nest again. So he went to the place where he had found it; and there it was, as safe as when he left it. A change had taken place. It was now full to overflowing with little birds, who were stretching their wings, balancing on their small legs, and making ready to fly; while the parents with encouraging calls were coaxing the fledglings to venture forth.

'Ah!' said the man, 'if my people would only learn of the birds, and, like them, care for their young and provide for their future, homes would be full and happy, and our tribe strong and prosperous. When he became a priest, he told the story of the bird's nest and so it has come down to us from the days of our fathers.' "

Indian Story and Song, pp. 30-32.

STORIES OF A FUTURE LIFE

The Legend of the Deathless Voice

A long, long time ago a large number of warriors, under the leadership of a man noted throughout the warlike tribes for his valorous deeds, started forth to harass and, if possible, to drive a powerful people from a territory which abounded in game. This party was out many days, had many a weary march in search of the enemy, scouring the country far and wide, keeping his scouts in the front, rear and flank; for the leader was determined not to return to his village without the trophies of war.

They came one day to a large grove with a clear running brook passing thru it. Here the leader ordered the camp to be pitched, that his army might rest awhile, be refreshed, repair their moccasins and clothing. Sentinels were stationed so as to guard against surprise. Hunters were sent forth, and returned laden with game.

Night came on. There was no moon, it was dark, although the stars shone brightly. A fire blazed in the open air, and the men whose duty it was to dress and cook the meat, were moving about the burning logs; while others sat mending their moccasins by the firelight, listening to stories of battles, marvellous escapes and strange adventures.

Supper was cooked, and the meat was piled on the freshly cut grass spread upon the ground; and near by were the pots of broth and wooden bowls and horn spoons. The leader was called to perform the usual sacred rites observed before the serving of food; and all the warriors gathered around the fire, each one eager for his portion of the meal. At a signal from the leader every man bowed his head and there was silence. Not a breath of air was stirring. Now and then there could be heard the far-off dismal howl of the grey wolf or the cry of a strange bird startled from its nest by a coyote. Save from these and the crackling of the fire there was stillness in all the surroundings. The warriors had made their silent petitions to Wakon-da, the power that moves all things. The leader lifted his head. Then from the pile of meat he took a bit and raised it toward the sky, as an offering to that mysterious power, when suddenly the stillness was broken and the ceremony interrupted by a clear voice bursting into song, the echoes in the hills and valleys catching and repeating the strain.

Each warrior involuntarily grasped his bow. The leader, ever keen and alert, exclaimed in a hoarse whisper, "The fire, the fire!" Immediately many hands were rubbing the flaming wood into the earth. Commands were hastily given by the Leader; and the warriors, with palpitating hearts, started out to form a ring around the spot whence the thrilling sounds came. The voice sang on, the ring grew smaller and smaller until in an open space the shadowy

form of a tree loomed up before the advancing warriors. No escape was now possible for the singer, yet the song went on without hesitancy. The tree was now clearly visible. The song came to a close, and the echo died away in the distance. The men kept on toward the tree with bows drawn and arrows strung. No form was seen running around inside the ring, seeking an opening for escape; but lo! at the foot of the tree lay scattered the whitened bones and the grinning skull of the man. Death had claimed the body of the warrior and compelled the return to the dust, but had failed to silence the man who, when living, had often defied death.

In this was the truth preserved –that death cannot silence the voice of one who confronts danger with unflinching courage, giving his life in defense of those dependent upon his prowess. Such a man might fall in the trackless wilderness and his bones lie unhonored and unburied until they blanched with age; still his voice would ring out in the solitude until its message of courage and joy should find an echo in the heart of the living.

Indian Story, by A. Fletcher, pp. 39-44.

Ee-ee-toy's Resurrection

Ee-ee-toy was dead. He was killed, but his winds were not killed, nor his clouds, and they were sorry for him, and his clouds rained on him.

At last he began to come to life again, holding down the ground, as a wonderful man does, moaning, and there was thunder, and an earthquake. While he was dead his springs of water were all dried up, but when he walked the earth again they gushed forth.

Then he went to the Sun and the road to it was fringed with beautiful feathers, flowers and turquoises. There he saw Juhwerta Mahkai (or God), and he said to him:

"There was an Elder Brother, and his people were against him;

And he made an earth that was like your earth;

And he made mountains that were like your mountains;

And he made springs that were like your springs;

THE TEMPLE AT CARDSTON, CANADA

MANTI TEMPLE, MANTI, UTAH
Named after the ancient Nephite city of that name

And he made trees like yours, and everything he made worked well.

And they shot him, and threw him with his face to the earth.

And he lay there dead, but when he came to life he used the strength of his right arm and rose up, and things were changed and looked different.

Aw-aw-tam Indian Nights, pp. 132-136.

The Land of the Hereafter

"O good Manitos, good Manitos!" prayed a young Brave, "tell me, where has my sister's spirit gone? Will she ever return, come back to her home? Will she never again sit in her wigwam door and weave and sing?"

Then the Manitos (Gods) pitied the young Brave and said: "Your sister cannot come back to you, but you shall go to her. Listen now to our words. Go out upon the broad plain and shoot an arrow into the skies. Watch how it falls, for that shall be your guide to the Isles of the Blessed, where your sister now dwells."

The young Brave did as the Manitos bade him, and the arrow fell to the West.

Then, as the Red Sun sank in the clouds behind the mountains, the young Brave set forth. For many long days he journeyed on, up high mountains, through deep ravines, across broad plains and rivers foot-sore and weary; still he rested not.

"I go to find my sister," he said to himself, and so kept his heart light and his courage strong. At last, on the shores of a great water, the Brave came to a tiny lodge, hidden among the trees of the dark forest.

"Who comes to my lodge?" a voice called from within.

"I come to find my sister, who has gone to the Isles of the Blessed," the young Brave answered.

"Surely you are a daring youth," said the old man of the lodge; "do you know what trials await you? What dangers confront you?"

"I know not, neither do I care!" the young Brave thundered. "I dare meet them all, if only in the end I may find my sister."

"Come in, good friend, and rest," the old man of the lodge said, pulling aside the bearskin to welcome the youth. "Often brave youths have come to this lodge to seek the dead, but none so brave as you have come. So enter, and I will guide thee to the land of the Hereafter—to the Isles of the Blessed, where now your sister dwells.

"Look out upon this mighty lake. Do you see the pale forms floating in the sky far beyond the water? Those are the Blessed Ones; and it is there the great islands lie."

Then the young Brave threw down his bow and arrows and went down to the waters of the lake. There, waiting for his coming, lay a white canoe; and in the canoe sat a pale, white form. And in his hands he held two white oars.

He spoke not, but the young Brave understood. He took his seat in the canoe, and away they sped across the waters.

All night long they rode and at sunrise reached the opposite shore.

Here lay the Islands of the Blessed; and on the shore stood the young Brave's sister to welcome him.

"Welcome, welcome, brother!" the sister exclaimed; and the young Brave stepped on shore.

"Come with me," she said. And, taking him by the hand, she led him up and down the fields of flowers. She showed him the purple hills which stand at sunset out against the sky. She showed him the flowers and grasses such as he had never seen before. And there was a sweetness in the air that filled the young Brave's heart with joy.

The forests were full of animals, and the waters were full of fish. But all were without fear; and as the young Brave approached them, they ran to meet him, and rubbed their heads against him, like the dogs of his own wigwam.

For days and days the young Brave wandered up and down the Happy Hunting Grounds, and talked with the friends that had so long since left the wigwams of the Red Men.

All were happy; all were at rest, and all welcomed him with joy.

Then the sister said: "My brother, you must now return to your people. You have been given this visit into the Isles

of the Blessed that you may go back and tell your people of the life that awaits all brave warriors when they come down to the Lake of the White Canoe.

"Tell them about all that you have seen, that it may help them to be brave and true. Tell them that the Great Spirit loves them and watches over them always. And that when the right time comes, they shall come to the land of the Hereafter where all is joy and peace.

"Be brave and true, and sometime you shall come again. There is work yet for you to do in the world of the Red Men, and there are those that need you there. When your time has come, then again you shall enter the Isles of the Blessed; but not to return. For then your wigwam will await you here, and you shall dwell forever in this Happy Hunting Ground."

Then the young Brave went down to the shore. Again the white messenger in the white canoe came for him, and together they rowed across the lake. There the young Brave gathered up his bows and arrows and returned to his home in the wigwam village.

There was a strange light in his eyes, and a look upon his face like that upon the face of no other brave.

"I have seen the Land of the Hereafter!" he said, "I have seen the Isles of the Blessed."

The people gathered around him and he told them all that he had learned and all that his sister had said, what life awaited them in the Land of the Hereafter.

"It is the Great Spirit that has permitted us to know all this," the chief said.

Then a great feast was held, sacrifices made and great rejoicing. For thus it was that the Great Spirit taught his children and made them ready for the life that should be theirs, when they should float out upon the waters toward the Isles of the Blessed—the Land of the Hereafter.

Legends of the Red Children, pp. 103-109.

FOLK-LORE OF THE GUIANA INDIANS

Thirtieth Report of the Bureau of Ethnology of America to the Smithsonian Institute

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Ideas of God

God is called by the Caribs, "Our Big Father." The Salivas say that Puru made all that is good and that he lives in the expanse of the sky. Manito, the Great Spirit, regulates the seasons and favors the harvests.

The Nouragues and Acoquas and Glibas acknowledge that there is a God who dwells in Heaven, and seem to believe that he has a body. (Page 117.) He is called by the Caribs the Ancient of Heaven and also the All-maker, Our Father, Our Maker and Dweller on High. (Page 118.)

Hilhouse, writing in 1832, states that "the Indians acknowledge the existence of a Superior divinity, the universal creator." (Page 119.)

Rodrigo de Navarette says, "I have understood that their belief and object of adoration is the firmament or heavens, because they say that in the greater heaven there is a powerful lord and a great lady. When they die, their souls will go with Hubuiri, as they call the great and powerful Lord in heaven." (Page 119.)

"The name Amalivaca is spread over a region of more than five thousand square leagues. He is found designated as "the Father of Mankind" or "Our Great Grandfather," as far as the Carribee nations. Amalivaca is not originally the Great Spirit, the Aged of Heaven, the invisible being, whose worship springs from that of the powers of nature, when nations rise insensibly to the consciousness of the unity of these powers; he is rather a personage of the heroic times, a man who, coming from afar, lived in the land of the Tamanacs and the Caribs, sculptured figures upon the rocks and disappeared by going back to the country he had previously inhabited beyond the ocean." (Page 119.)

Makunaima, the alleged God, Supreme Being, Maker of Heaven and Earth, was one of twin children—one of

these "working in the dark" or in opposition to the other. (Page 130.)

Religious Customs of the Pimas Hold the Babe is Named

Before a child is one year old a ceremony is held to give it a name, which is done by each of the relatives holding the child, then the Elder to hold the child up so the rays of the sun reach it, then he gives it the name it shall carry thru life. Gifts are then made to the child.

The Pima Indians, p. 188.

Death was brought upon the world by the venomous snake. The soul at death passes on to the other world, which takes but a moment's time to reach. (Pages 193-194.)

Each village has a chief and there is one chief over all. Village councils are also used to assist the village chief. The head chief is elected by the village chiefs.

The Red People (or Indians) became in possession of the country when Elder Brother brought the white people from the nether world. (Page 197.)

The Pimas were a moral people before the advent of the white man. Their honesty and virtue were testified to by early discoverers.

The law of vengeance operates to prevent homicide. "Speak not foolishly and do not quarrel, or kill your neighbor, for that leads to retaliation," say the Elders.

Adultery was punished by the woman being turned away from her home and the husband shot the horse of the offending man.

Intoxication was reprehensible. Laziness was condemned and children were taught to work. Cleanliness was taught by imitation. Bathing was a daily practice. Lying was strongly condemned. Stinginess was abhorred and liberality taught.

The words of greeting are "Tcaars tam wu'shain," meaning "The god sent his regards." (Pages 198-199.)

Traditions are handed down thru the generations by requiring that the boys went regularly for four consecutive nights to hear the tribal historian relate how the world was made and peopled; also how they struggled with demons, monsters and savages. (Page 205.)

Mosaic Customs and Christian Ideas

Like the Jews, the Apaches wear phylacteries upon their arms with symbols or characters written upon them. This acted as a charm, talisman or guide to the wearer. They were made of buckskin and contained therein sacred articles peculiar to the clan the wearer belonged to.

John G. Bourke in the *Annual Report of the Bureau of Ethnology*, 1887-8.

By some Indians it is said that after death the soul goes to the land of the dead in the East when all is rejoicing and gladness for some and misery for others.

J. G. Bourke's *Journal of American Folklore*, Vol. 2, page 181.

The Navajoes as well as the Zunis believe in the existence of the Great Spirit—the wise judge of the actions of men, which will be weighed and punished or rewarded immediately after death.

The Navajos offer up sacrifices of meat and flour to the Supreme Being in order to obtain peculiar favors and blessings. They also build stone altars to worship upon, which they adorn with feathered sticks.

The Navajos never eat pork, even when pressed by hunger.

Deserts of North America, by Abbe Em Domenich, 1860.

Moqui Folk-Lore

"The Moqui people are rich in legends and folk-lore. They have the stories of giants, hobgoblins, fairies and all kinds of spiritry, which they believed once lived and inhabited the earth in time long since gone by. Every cliff and mesa, every mountain and canyon has some story attached to it, which the natives treasure with great care. All these traditions, legends and stories are transmitted orally from generation to generation, with minutest exactness and circumstance and detail. A child in telling them is attentively listened to by its elders and quickly prompted if it makes a mistake in any particular.

Tankining, the Moqui Princess and Snake Priest

After their harvest their religious ceremonies begin in which they thank the Great Spirit for blessings vouchsafed to them and ask that the coming days be prosperous, that drought, famine and pestilence be kept away and that the supposed ancient prosperity and mighty condition of their race be ultimately restored.

The Moqui heavens are filled with angels—"those who have listened to the Gods." The great chiefs get messages from these Katchinas or angels, and some have appeared among them and were seen by the old chiefs.

The spirit of evil is called Baliloken. He brings all pestilence, famine and trouble.

One time in the dim past, when the Moquis were wicked, Baliloken (the devil) sent a flood that covered all the earth and but very few of the people and not many beasts were saved.

Charles R. Moffet, 1889, in *Moqui Pueblo Indians of Ariz.*, by Thos. Donaldson.

Mythology of the Moquis

The thronged mythology of the Moquis has given rise to a very complex system of worship, which rests upon this theory: "In early days certain superhuman beings, called Kat-cheenas, appeared at certain seasons bringing blessings or reproof from God, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the Gods.

A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the Gods, after which their visits ceased, and this, the Moquis say, was the origin of the numerous Katcheena societies. Men officiate mostly, but to a limited extent certain women were similarly endowed. The public ceremonies of these societies are participated in by all members fancifully dressed in cotton tunics, kilts and girdles.

Moqui Pueblo Indians, by Thos. Donaldson, 1893.

INDIAN BELIEF OF THE HEREAFTER

Mexican

In the Mexican heaven there were various degrees of happiness, and each was appointed to his place according to his rank and deserts in life. * * Even in the House of the Sun, the most blissful abode of the brave, the ordinary vocations of life were not entirely dispensed with, and after their singing and dancing over there, the man would take his bow again and the woman her spindle.

Bancroft's *Native Races*, Vol. 3, p. 571.

The Yumas

The Yumas expect the good soul will leave worldly strife for a pleasant valley; the wicked will be shut up in a dark cavern to be tantalized by the views of the bliss beyond their reach. (Page 527.)

Pueblos of New Mexico

They believe that the soul will be judged immediately after death and will be assigned to a place according to its deeds. (Page 528.)

The Navajoes

The Navajoes of Arizona expect to return to the place from whence they came—to the abode of the spirits, and there dwell in peace and plenty forever. (Page 528.)

The Comanches

claim they will go to the happy hunting ground, where they can enjoy themselves. (Page 258.)

The Aztecs

had three heavens or degrees of glory and specify the class of departed who pass to each of these glories. (Page 533.)

The Miztecs

believe that heaven was on the earth, that it will become the heaven of departed spirits. (Page 541.)

The Aztecs

claim that the common people, like the Aztecs, will be required to pass a probationary term before entering the holy place. (Page 541.)

The Mayas

believe in a place of everlasting delight where the good recline in voluptuous repose, enjoying dainty foods and delicious drinks. The wicked descended to a sphere below where hunger and other torments awaited them. (Page 542.)

The Quiches

believed in a future reward and punishment, the place of terror was their hell. (Page 542.)

Tree of Life

From Sixth Annual Report, Bureau of Ethnology

The Osage Indians of Oklahoma have a tradition of a tree of life situated near a river and have a ceremony to admit one into an order which they "call the Ceremony of the Cedar." A chart, showing it and the journey attendant on those acquiring it, shows a long path, straight and narrow, leading upward to a tree, and above the tree, supported by it, are a series of three large steps, representing three worlds or kingdoms, on top of which God is seated, surrounded by the stars, the moon and the sun. They claim in explanation of the chart:

"The journey of the people began at a point below the lowest world * * * when they had neither bodies nor souls, though they existed in some unknown manner. They ascended from the lowest upper world to the highest, there they obtained human bodies * * * then they traveled until

they came to the red oak tree. The ground was covered with grass and other kinds of vegetation. Then the paths of the people separated." They had to get help from the heavenly bodies or beings. Then followed the introduction of the grains and fruits that were for their good as food. (Pages 377 to 379.)

The Story of Life

The Osages say that there was a time when they were destitute of human bodies, though they possessed conscious existence and could talk, as well as move around from place to place. (Page 381.)

The story of life goes like this:

"At the fourth upper world came the saying:
'The children have no bodies.'
They came to the third upper world,
The children have no bodies.' "

They came to the second and here bodies were given to them, then they descended to this earth. As they passed from one world to another the cry was "We must seek bodies for our children!" A great council was held among the mighty ones, how to get bodies for these children, the moon, the stars, the animals all giving advice, and finally a solution was reached and they received bodies. (Pages 381 to 390.)

Spirits or Guardian Angels

From Thirtieth Annual Report of the American Bureau of Ethnology

The Carib Islanders believe: "The good spirits are in great numbers, and in this plurality each person believes he has a special one for himself, his own particular spirit, who resides in the sky. They leave the body at death in company with the particular spirit connected with the deceased's heart." (Page 167.)

These were called "messengers," or subordinates to the great gods, and assisted in giving them blessings even to helping to cure the sick. (Page 169.)

Sickness was brought into the world by the evil deeds of a woman and because of it she was to bear children in pain and have to work hard to help support her offspring. (Page 179.)

The Indians in Orindouie Falls were turning white and in time would be white Indians. (Page 364.)

Guiana Indians' Views of Immortality

Thirtieth Report American Bureau of Ethnology

"As with many another savage people, there are traces among the Guiana Indians of an idea of perpetual existence of both body and its contained spirits." (Page 149.)

"This everlasting life had been changed in this existence, so death comes to us, because of the wickedness of the people." (Page 150.)

"Having reached a higher stage of belief, and realized that the material body does undergo dissolution at death, the Indians are convinced of a spirit or something, one or more being set free at the time of its occurrence. (Page 152.)

"Their heart's spirit leaves the body at death and goes to the sky to live with other familiar spirits, and change into a young and new body. They do not regard the spirit as being so immaterial as it is invisible." (Page 153.)

These Indians also believe in blood atonement, and that we have spirit friends or advisers to accompany us, and these spirits can either hover around the body of their dead or be translated into realms of bliss. They are ofttimes buried standing, claiming that tho the party appears to be dead yet he still lives. (Page 154.) The good spirit travels high and goes to a place where it does not have to work, but has abundant happiness, while the bad spirit travels low and roams around without any hope of getting higher. The good have dances, feasts, games in a country where there is lots of fruit that does not need to be cultivated. (Page 160.)

Religious Ideas of the Eskimos

Sixth Annual Report to American Bureau of Ethnology

They pray to a Supreme Being when in need of food;

who he is they do not know, except that he once lived upon the earth and afterwards ascended to the moon. They also worship as a second divinity a woman who was the daughter of the Supreme Being. (Page 583.)

"Qudliparmint (heaven) is upward. Everybody is happy there. All the time light; no snow; no ice; no storms; always pleasant; no trouble; never tired; sing and play all the time—all this continued without end.

Adliparmiut (hell) is downward. Always dark there; no sun, trouble there continually. * * * All who go there must remain.

All Inuit who have been good go to Qudliparmiut; that is, those who have been kind to the poor and hungry. * * * All Inuit who have been bad—that is, unkind to one another * * * will go to Adliparmiut. (Page 580.)

The soul when it leaves the body after death goes to Adli." (Page 590.)

Idea of Pre-existence

"Unkatahe entered the village of my tribe, took me in the spirit *before I was born*, and carried me down into the great deep where I was given a drum and informed that when I struck it and used the language of the Gods, everything would come to pass as I wished."

Indian Myths, p. 203.

Fasting

"It is the habit of the Indian warriors to oblige their sons to go through a kind of probationary fast at the period of maturity, during which time they were supposed to receive their guardian spirit, who generally appeared to them in their dreams."

Indian Myths, p. 236. Nephite Record, p. 131:26; p. 237:3.

Order of the Aztec Priesthood

At the head of the Aztec Priesthood stood the Lord

of Divine Matters. He had a seat second only to royal authority. Next in rank to him was the High Priest who had authority over his own caste only. The lesser grades included the ordinary priests. The lowest order was the Little Priests, youths who were graduating in the priestly office.

They led a life of fasting, penance and prayer and were required to render praise, to maintain themselves in a condition of absolute cleanliness by means of constant ablutions.

There was a system of first-fruits fixed by law for the Priesthood, the surplusage therefrom being distributed among the poor.

Myths of Mexico and Peru, Lewis Spence, p. 115.

The Zuni Priesthood

They have an ecclesiastical head of great distinction and a head chief who is known as the Master of the House —a kind of High Priesthood. He not only presides at the important functions, makes treaties with other tribes, directs war parties, condemns criminals, but also prays, offers sacrifices to secure rain, etc. He also receives tithes for his office.

History of Arizona, Vol. 7, p. 97.

Yaquis Have Twelve Apostles

The Yaqui Indians of Mexico and Arizona have twelve apostles in their church organizations, these having succeeded others on back to a time a wonderful being visited them.

WHY THE INDIANS ARE HEBREWS

1. They had their cities of refuge, Cholula being one.
2. They had the feast where boughs were carried. (Lev. 23:40.)
3. They had their Cherubims over the ark of covenant.
4. Their Temples were rich with ornamentation.
5. Their priest wore headdress or crown like Aaron.
6. They had breastplates for the High Priests.

7. They had fringe on their garments.
8. Offered their first fruits.
9. Had their ablutions or molten sea for the priest.
10. Sprinkled dust upon their heads in humiliation.
11. Had knowledge of the tree of life.
12. Knew of the holy virgin.
13. Called their Temple the House of God.
14. Had periodical fasting and prayer.
15. They had their thank offerings.
16. They believed in sacrifice.
17. They had knowledge of the cross.
18. They broke no bones in offering up sacrifice.
19. They built altars of twelve stones.
20. They believed in washing and anointing with oil.
21. They kept the laws of purification after birth.
22. On the death of a husband the oldest brother should marry the widow.
23. They believed in circumcision.
24. They had a knowledge of the Book of Genesis.
25. They observed the law of eating proper meats.
26. They observed many days of feasts.
27. They ate the sacrament, calling it the flesh of God.
28. They believed in self denial and suffering.
29. They ate certain herbs and roots for purification.
30. They worshipped a trinity.

Mrs. Simon's *Ten Tribes of Israel*, pp. 89 to 149.

The Indian Idea of God

"They believe there are many Gods of different sorts and degrees: only one chief and great God, which hath been from all eternity, who, as they affirm, when he proposed to make a world made first other gods or principal order to be as means and instruments to be used in the creation and government to follow."

Indian Myths, Emerson, p. 4.

God was the Supreme Being, creator and ruler of the universe, the author of life, from whom blessings come. He gives to us the breath of life. He is omnipotent.

Ibid, p. 7.

Religion

Of the religion and ceremonies of the Moquis in 1890, Mr. A. M. Stevens writes:

"Their thronged mythology has given rise to a very complex system of worship, which rests upon this theory: In early days certain superhuman beings, called Cachinas, appeared at certain seasons, bringing blessings or reproofs from the gods, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. To a limited extent certain women were also similarly endowed; hence, the membership of some of these societies consists entirely of men, others of women only, and in many both sexes bear a part. The public ceremonies of these societies are participated in by all members, fancifully dressed in cotton tunics, kilts and girdles, and wearing large masks decorated with the emblems pertaining to the Katcheena whose feast they celebrate. Emerging from the kiva, the maskers form in procession and march to the village court, where they stand in line, rattle in hand, and as they stamp their feet with measured cadence they sing their traditional hymns of petition. The surrounding house terraces are crowded with spectators, and some of these celebrations partake much of the nature of dramas. Feats of war are mimicked or the actions of wild animals and hunters, and many mythic incidents are commemorated, while interludes afford an opportunity for a few grotesquely arrayed buffoons to crack coarse jests for the amusement of the rude audience. Every moon witnesses some celebration."

Chiapian's Knowledge of Laws of Moses and Teachings of the Gospel

We can only account for the remarkable knowledge which the early bishops and priests and padres found among the Indians of Mexico and Peru, of which they were familiar,

A GROUP OF APACHE INDIANS

A study of dressed up Indians—Following the latest fashions of Paris

PRES. A. W. IVINS

An early missionary to the Indians, who has a keen interest in the Lamanites.

with the Jewish laws, customs and ceremonies, and with the Gospel plan of human redemption, by believing that the devil, seeing the effects of these things on the inhabitants of the old world, sought to and counterfeited them in the new.

Bp. De La Vega, *Constituciones*, Sec. xxx.

PART VI

INDIAN TRADITION OF A GOD WHO VISITED THEM

Quetzalcoatl or Legend of the Christ

The Mexican legends say that Quetzalcoatl came from Yucatan, some say from Tulla to the city of Cholula. He was a white man of portly person, broad brow, great eyes, long black hair and large round beard; of extremely chaste and quiet life and of great moderation in all things. He desired no sacrifice of the blood of animals. He was called Lord. He taught virtue, abhorring all evil. He prophesied of a day when white men would land upon the coasts by way of the sea, in which the sun rises, and they should rule that land. When the Spaniards came the Mexicans took them for the descendants of this meek and gentle prophet. (Page 251.) He drank a liquid that made him immortal—sent Him by God. (Page 257.) He promised them he would return again to reign. (Page 260.)

He proclaimed his laws from the top of a mountain so he could be heard for 300 miles around. The Mexican religion was obtained from him. (Page 261.)

He was born of a virgin of miraculous birth.

He fasted as a preparation for his work.

He was the creator of the world.

Temples were erected to his name.

He had a human body like other men, yet was a God, the Son of a God of mysterious birth. (Page 272.)

He wrote the code of the Toltecs and was its first religious chief.

He always wore a long white robe. He gave the laws to the people. (Page 275.)

Eighty thousand temples and churches were erected to his name, is the estimate of Toquemada. (Page 430.)

Bancroft's *Native Races*, Vol. 3, pp. 251-275.

The Second Coming of the Messiah

The Mexicans so fully believed in the return of the Savior that their kings, when mounting the throne, took possession of the kingdom upon the express condition of being viceroys of their lord Quetzalcoatl, and of abdicating it on his arrival and obeying him as vassals.

Ant. of Mex., Vol. 6, p. 162.

Mojaves Knowledge of the Christ

"The Mojaves have a knowledge of the Montezuma (Christ) and yet the idea of this person appears to be embodied in that being they call Mat-e-vil, the creator of heaven and earth, who sojourned sometime among them, afterwards retreating into the East beyond the great waters, with a promise that he would return again and remain with them forever.

Deserts of North America, by Abbe Em Domenich, 1860.

Pueblo Indians Tradition

Pecos is the mythical birthplace of the Montezuma—the Nazareth of the Aztecs. Montezuma had a peculiar conception and his mother was the fairest of maidens. When he grew to manhood Montezuma became a prophet and priest, and after officiating for some time, was taken away from them on the wings of an eagle. Before he left Pecos, the Pueblo Indians say, he told them he would come again to earth with the rising of the sun, but laid upon them the injunction to keep sacred fires alive until his reappearance.

These Pueblos still dream of the day when their Messiah shall descend with the dawn, plumed, crowned and anointed with the glory of the Divine Presence. They believe that his promise is sure and will not abandon hope till the Sun, their father, dies.

The Pueblos worship a Trinity called God, Montezuma and the Sun and address their prayers to the later two.

All the Pueblo Indians of New Mexico and Arizona believe in Montezuma and all agree that he was born at Pecos. There used to be a pinion tree there which was said to have been planted by the Montezuma and under its shade he used to make his prophecies and talk in parables. Here he foretold the coming of the Spaniards several centuries before they came, and then the white race of mighty warriors, gifted in the arts of war and peace, riding upon snow-white chargers who would arrive from the east and rescue them, after which the earth would be fertilized with rain, the mountains would yield up their treasures to the pale face, the people would grow rich and fat with herds of cattle and sheep.

Each morning these Pueblos go to the housetops and watch for the rising of the sun. and they afterward drop upon their knees before the cross upon which the Messiah died. Thus the Catholic faith was engrafted upon them in addition to their prehistoric religion, but the old faith did not expire in the process. The two religions are perfectly blended—the cross as well as the memories of Montezuma.

Moqui Pueblo Indians, by Thos. Donaldson, 1893.

The Legend of Gard

"Many snows ago, there lived a young Hoopa named Gard. He knew the stars and the habits of the trees. 'Wide as the eagles fly,' was he known for his love of peace. He walked in the paths of humility, and clean was his heart. His words were not crooked nor double. He went everywhere, teaching the people the beauty of meekness. He said to them, 'Love peace, and eschew war and the shedding of blood. Put away all wrangling and the spirit of wrath. Dwell together in the singleness of love. Let all your hearts be one heart. So shall ye prosper greatly, and the great one above shall build you up like a great rock on the mountain. The forests shall yield you abundance of game, and rich nutty seeds and acorns. The red-flecked salmon shall never fail in the rivers. Ye shall rest in your wigwam in good joy, and your children shall run in and out like the young rabbits of the field for number.' The report of Gard went throughout the land. Gray bearded men came many days' journey to sit at his feet. But one day, Gard went from his wigwam and was gone many suns. His brother was distressed and feared. At first he said: 'He is teaching the people and will come back.'

"But his people feared, and in a few days they left the wigwams and began to search the hills and valleys for their Gard. They called through the forests. Day after day they beat up and down the mountains. They shouted in the gloomy canyons, but no sound came to them but the echo of their own voices. One by one they abandoned the hunt, and returned to their homes in the valley. But still the brother

wandered on. As he went through the forest, he exclaimed aloud, 'O Gard, my brother, if indeed you are already in the land of souls, then speak to me at least one word with the voice of the wind, that I may know it for a certainty and therefore be content.'

"Then Gard came to him from the sky, and spoke to his brother, 'Listen. I have been in the land of souls. I have beheld the great man above. I have come back to earth to bring a message to the Hoopas. Then I shall return to the land of souls. The Great Man has sent me to tell the Hoopas that they must dwell in peace with their neighboring tribes. Put from you all thoughts of vengeance. Wash your hearts clean. Redden your arrows no more in your brother's blood. Then the Great Man will make you to increase greatly, and be happy in this good land. Ye shall keep the dance of peace which the Great Man has appointed. When ye observe it, ye shall know if ye are clean in your hearts by a sign.'

"Having said these words, Gard was wrapped in a cloud and floated up into the land of souls."

Manabozho

Manabozho created the world and is the highest conception of spiritual being. The far-spread stories of Manabozho gave occasion to many speculations among those few who were intimately acquainted with the religious beliefs of the Indian, some of whom drew a likeness between the Gospel history of the Messiah and a portion of the stories of this incarnated spirit.

Indian Myths, Emerson, p. 339.

Visit of White Bearded Men

White bearded men came from Lake Titicaca to Peru, establishing ascendency over the natives and imparting blessings, according to a Peruvian tradition.

Conquest of Peru, p. 8.

Aztecs claim Quetzalcoatl, the good Deity, white and bearded, came from the plateau on the East on a benevolent

mission to the natives. When Cortez entered the city of Mexico with his Spanish army, the natives thought it was the Quetzalcoatl, with his angelic host coming to fulfil a promise that he would come again. They offered no resistance and received them royally and entertained them—giving them a banquet, serving the food on plates of gold.

Conquest of Peru, p. 9.

Nearly all the tribes have a tradition of the visit of a wonderful personage clad in white robes appearing suddenly among the people, giving them instructions to practice virtue and introducing a better form of religion. Then disappeared.

Bancroft's *Native Races*, Vol. 5, p. 23.

The Aztecs have a tradition of a God suffering and crucified named Quetzalcoatl, and of one preceding him to prepare the way and call them to repentance. * * * Tezcaltlipoca offered him a cup, calling him "my Son"; of his unwillingness to taste and weeping bitterly after having drank its contents; forsaking temporal kingdoms for spiritual, being called away by the Father. At his departure there were four earthquakes. He promised to return again and redeem his people. He was crucified.

Lord Kingsborough's *Ant. of Mex.*, Vol. 8, p. 3.

Quetzalcoatl taught the same doctrine that Jesus did and had the same organization, having twelve apostles.

Kingsborough's *Ant. of Mex.* Vol. 8, p. 45.

There were three in the Godhead or Trinity, namely: Ycoma, Bacab and Echuac. Bacab had been crucified.

Yucatan tradition, *Ant. of Mex.*, Vol. 8, p. 157.

Chilian Tradition of the Christ

"In former time, as they (the Chilians) had heard their fathers say, a wonderful man, had come to that country wearing a long beard, with shoes and a mantle, such as the Indians wear on their shoulders, who performed many miracles, cured the sick with water, caused it to rain, and their crops and grain grow, kindled fire at a breath, and wrought other miracles, healing at once the sick and giving sight to the blind."

Rosales Hist. of Chile, *Ant. of Mex.*, Vol. 6, p. 419.

Mondamin, the Miracle Worker

Among the tribes of the Red Children there lived a warrior so brave and so kind that all his people loved him, even as they loved the good Manitos (Gods) that watched over the wigwams and the cornfields, to keep them from harm.

Now, this brave, kind warrior could cure the sick and heal the wounded, and do strange things.

But most of all, even more than war, the warrior loved to wander up and down among the people of the tribe, bringing them health and happiness and gifts of good. He it was who brought them the gift of corn.

In the Fall the people gather in great numbers—all the tribes together—to the feast of the good Mondamin—the friend of man-Mondamin.

Red Children, pp. 82-86.

A Millennium

Once the world was filled with happy people. Game was plenty in the forests and nowhere was there drought or famine. People were well and strong and happy. All the tribes were at peace. The beasts of the field had no fear of man, nor had man any fear of them.

The trees yielded richest fruit and the bushes bent low beneath their loads of berries. And there was no cold, for the Spring was everywhere; and all the long year the flowers carpeted the earth; the birds, beautiful of plumage, flew from tree to tree, singing their wild happy songs, and turning their bright plumage into sunlight.

And the simple-hearted people dwelt in the forests and on the sunny hillsides. They loved the great warm sun, and at night they watched the bright stars shining down upon them; for to these stars sometime they would be carried by the good Manitos (Gods) who watch over the wigwams of the dying.

Legends of the Red Children, p. 56.

The Fallen One

There was a strange commotion among the stars, and

one, losing its way in the midst and maze of clouds, wandered down towards the home of the Red Children.

Down, down, thru the air it hurried, shooting like lightning across the sky.

"It is an evil spirit," said the people. "It is a wicked manito!" and they fled from it and hid themselves in great caves.

Up and down the earth it wandered, seeking rest. Often it looked up toward the place from which it had fallen, and saw its sister stars shining in the deep blue above. But never again could it return or climb back to its old home in the sky.

Lonely and sad at heart, the star wandered from tribe to tribe among the people.

"I am lonely here," the star would say. But the people did not understand, and fled from it to hide beneath the shelter of their wigwams.

Legends of the Red Children, p. 33.

The Hiawatha Legend

On the banks of the Tioto dwelt the Wise Man, Hiawatha; and this name was given him by his people because of his great wisdom in council. No one knew his father, no one knew his mother, for most high and mysterious was his origin—descended from the Spirits of the air.

Wonderful things could Hiawatha do. He could run like the wind; he could leap like a cloud high in the air; the birds and beasts and insects knew his voice and loved him; with his arrows his aim was never-failing; and in his magic canoe he could sail without paddles up and down the river and across the lakes.

It was Hiawatha who taught his people to prepare the soil and plant the corn, to shoot the deer and prepare and dress the skin. To his wisdom the Red Men listened ever, and they did whatever he bade them do, for his laws were wise and his judgment always true.

Once Hiawatha dwelt in the home of the Great Spirit, and it was there that he grew so wise and good and brave. But because of his great love for man, and because he knew

the need the Red Man had for him, he left his home where the Great Spirit dwells, and came down to help and teach them here on earth.

By and by there came a time when Hiawatha united the five great Indian nations, that they might be happy and not fight any more, and they became happy and prosperous.

Now that Hiawatha's mission among the Red Children was done, he went down to the waters; and he sat again in his canoe, lo! the air was filled with sweet music. Over the lake a soft light, golden and red and purple, fell. The heavens blazed with glory, and away in the flood of light and music Hiawatha drifted.

Out, out across the Lake the people watched him, until the purple mists fell upon the magic canoe and they could see his form no more. He had gone from them forever—their friend, their counsellor, the wise, good Hiawatha.

"Then they said 'Farewell forever!'
Said 'Farewell, O Hiawatha!'
And the forests, dark and lonely,
Moved through all their depths of darkness,
Sighed, 'Farewell, O Hiawatha!'
And the waves upon the margin,
Rising, rippling on the pebbles,
Sobbed, 'Farewell, O Hiawatha!'
And the heron, the shuh-shuh-gah,
From his haunts among the fen-lands,
Screamed, 'Farewell, O Hiawatha!'
Thus departed Hiawatha—
Hiawatha, the Beloved.
In the glory of the sunset,
In the purple mists of evening,
To the region of the home-wind,
Of the Northwest wind, Keewaydin,
To the Islands of the Blessed,
To the Kingdom of Ponemah,
To the land of the Hereafter."

Longfellow, *Legends of the Red Children*, pp. 110-117.

The Teachings of the Great Spirit

The wise Chiefs told their Red Children that it was told them many moons ago, the mysteries of things. For in those days, when the Great Spirit spoke with the Red Men here upon the earth, he bade us listen while he revealed to us the wonders of the heavens.

Then follow explanations of the winds, causes of rain, warmth and cold, good and evil spirits, as given by the Great Spirit.

Legends of the Red Children, pp. 60-75.

The Mound Builders

If the people who lived in this country before white men came had only left some written history, there would have been a great record of the West as wonderful and as grand as the records of early Europe or Asia.

That the country was settled hundreds and hundreds of years before white men came is proved in many ways. Vases and ornaments, axes and knives have been found far down in the earth, beneath trees which must of themselves be hundreds of years old. * * *

The mounds they left are, perhaps, the most wonderful of the works they left behind. One of these is to be seen in Adams County, Ohio. It is built in the form of a great snake, thousands of feet long. You can plainly trace the head, the long body and the tail, which is coiled like a sailor's coil of rope.

In the mouth of this snake is an egg-shaped mound, which is, of itself, one hundred and sixty feet long. Sometimes these mounds are in the shape of animals; sometimes of men; sometimes there are many little mounds of equal distances apart; sometimes there are many long, straight ones arranged in a line, side by side. There are some very high mounds, with steps cut in the sides reaching up to the top; some have chambers within them; some seem to have been used for great fires. Often they are made of brick, or of stone, which proves that these mysterious people must have known something about machinery and such things as civilized people know about today.

Many of these mounds are in perfect squares, or circles, or ellipses; and from that we learn that they must have known of form, and must have had ways of measuring and reckoning.

These mounds are found here and there up and down the Mississippi; and in Ohio alone there are hundreds of them.

These people knew about mining, too; for near Lake Superior, in one mine there is a great mass of copper weighing nearly six tons. They must have had some kind of powerful machinery in these mines, for this mass of copper is raised from the bottom of the mine and is supported on great logs.

Who could these people have been? Were they the great-great-great-grandparents of the present Indians? It hardly seems likely; they and the present Indians are so very different, being wild and ignorant and showing no such skill and industry as these early people possessed.

It seems, now, as if it would remain forever a mystery who these people could have been.

T. W. Higginson, who wrote the charming *Young Folks' History of the United States*, says of them:

"They may have come from Asia, or have been the descendants of Asiatics accidentally cast on the American shore. Within the last hundred years no less than fifteen vessels have been driven across the Pacific Ocean by storms * * * and this may have happened as easily a thousand years ago as a hundred. It is certain that some men among the Mound-Builders had reached the sea in their travels; for on some of their carved pipes there are representations of the seal, and of the sea-cow animals which they could only have seen by travelling very far west or east, or by descending the Mississippi to its mouth. We know neither when they came nor whither they went. * * * We only know that the Mound-Builders came, built wonderful works, and then made way for another race, of whose origin we know almost as little as we do of these."

The Great West, by Mara L. Pratt, pp. 9-12.

The Zuni Tradition of a Second Coming of a Great Deliverer

In 1846, Col. A. W. Doniphan marched into the territory of New Mexico. Imagine his surprise to find living there a tribe of Indians wholly unlike any before seen in this country.

Instead of wigwams, these Indians had great stone houses, some of them six stories high. There were about ten thousand of these people living in settlements, or towns, of about a thousand each. They claimed to have descended from those races who were living in Mexico at the time of the conquest. These pueblos or houses, are built of stone, and look very much like great forts. They have no doors or staircases, but are entered by means of ladders set up against the building. These being drawn up at night, the people within are free from all attacks.

These stories are arranged something like steps, so that the top of one story makes a sort of balcony for the people living in the story above.

In each of these buildings is an underground place in which the sacred fires are kept burning. These fires have been kept burning for hundreds of years. "If we never allow the sacred fire to be lost," says these Zunis, "and if we keep it ever hidden from the white man, then some day our great chief will come for us, and we shall all return to our old home in the South from which we were once so cruelly driven."

These Indians may often be seen upon the roofs of their houses, watching for the rising sun. "The sun," say they, "is the golden chariot which sometime will bring our chief to take us back to our southern home."

The Zunis are a gentle, peace-loving people, living simply and honestly in their homes, waiting, waiting, waiting for their old chief, hoping always that with the next appearing of the fire-chariot he may come to them.

The Great West, pp. 21, 22.

The Teachings of Pontiac

When Pontiac was rude to strangers, lost his temper,

threw ashes at his comrades or told a falsehood, he was beaten. He had broken the laws of the Great Spirit and the Great Spirit had commanded that parents should beat the children with rods when they did wrong. The boy understood this and he tried to take his punishment bravely that he might regain the good will of the Great Spirit.

His parents took care that he should not grow up in ignorance of the religion and history of his people. He heard much about the Great Spirit who could see all he did and was angry when he said or did anything dishonest or cowardly.

The laws of the Great Spirit were fixed in the boy's mind, for his mother was always repeating them to him. She would say as he left the wigwam:

"Honor the gray-haired person.

"Thou shalt not mimic the thunder.

"Thou shalt feed the hungry and the stranger.

"Thou shalt immerse thyself in the river at least ten times in succession so that thy body may be strong, and thy feet swift to chase the game and to follow the war-path."

In the evening the older members of the family and some visiting Indians sat around the fire and told stories about the Great Spirit and many other strange beings, some good and some evil. Pontiac prayed and thought of the future life.

Four American Indians, by Whitney and Perry, p. 63.

Tecumseh's Brother, the Prophet

One day while Laulewasikaw was brooding over matters pertaining to this people he fell to the earth in a swoon. For a long time he lay quite stiff and rigid and those who saw him thought he was dead. But by and by he gave a deep moan and opened his eyes. For a moment he looked around as if he did not know where he was. On coming to his senses he explained to his friends that he had had a vision in which he had seen the Great Spirit who had told him what to do to save the Indian people from destruction.

He denounced sorcery and witchcraft.

He forbade men to marry more than one wife.

He commanded them to take good care of their families and provide for the aged and the sick.

He required them to work and not be lazy.

He forbade intermarriage with the white race.

They must stop fighting and live peaceably.

Above all, they must leave whiskey alone.

The words of the prophet were eagerly listened to. Indians came from far and near to hear him and agreed to follow his teachings.

Gov. Wm. H. Harrison tried to stop his power by sending a letter to the Indians telling them not to follow the prophet. This increased his influence. He met the Governor's letter with fine scorn and named the day he "would put the sun under his feet," and strange to say on the day named there was an eclipse of the sun. This confirmed him all the more.

Tecumseh and his brother, the Prophet, built a town at Greenville, Ohio, where those who desired to live up to these teachings could live. President Jefferson ordered them to move farther away. The Indians refused. Governor Harrison wrote another kind letter. The Prophet sent back word to the Governor that he had been "listening to evil birds."

Later they moved to the Wabash Valley. Gov. Harrison still feared trouble and, to relieve the Governor, Tenskwatawa visited the Governor and made the following speech to him:

"Father: It is three years since I first began the system of religion which I now practice. I had no intention of introducing among the Indians anything but those good principles of religion which the white people profess. The Great Spirit told me to tell the Indians that he had made them, and made the world—that he had placed them on it to do good and not evil. I told the redskins that the way they were in was not good and they ought to abandon it; that we ought to consider ourselves as one man; that particularly they should not drink whiskey, that it was not made for them; that it is the cause of all the mischiefs which the Indians suffer; that we must follow the direction of the Great Spirit, and listen to him, as it was he who made us; determine to listen to nothing that is bad; do not meddle with anything

that does not belong to you, but mind your own business and cultivate your own ground, that your women and children may have enough to live on.

"I now inform you that it is our intention to live in peace with our father and his people forever, and I call the Great Spirit to witness the truth of my declaration. The religion which I have established for the last three years has been attended by all the different tribes of Indians of this part of the world. Those Indians were once different people; they are now but one; they are determined to practice what I have communicated to them, that has come directly from the Great Spirit through me."

Four American Indians, pp. 133-147.

Traditions of the Savior

The story of the life of the Mexican divinity Quetzalcoatl closely resembles that of the Savior; so closely indeed that we can come to no other conclusion than that Quetzalcoatl and Christ are the same being, but the history of the former has been handed down through an impure Lamanitish source, which has sadly disfigured and perverted the original incidents and teachings of the Savior's life and ministry. Regarding this God, Humboldt says: "How truly surprising it is to find that the Mexicans, who seem to have been unacquainted with the doctrine of the migration of the soul, should have believed in the incarnation of the only son of the Supreme God to Tomacateuctli. For Mexican mythology speaking of no other son of God except of Quetzalcoatl, who is born of Chimelman, the virgin of Tula (without man), by his breath alone, by which may be signified, with His word or will, when it was announced to Chimelman, by the celestial messenger whom he despatched to inform her that she should have a son, it must be presumed that this was Quetzalcoatl who was the only son. Other authors might be adduced to show that Quetzalcoatl was believed by the Mexicans to be both God and man, that he had previous to his incarnation existed from eternity, that he had been the creator both of the world and man, and that he had descended to reform the world by endurance, and being

King of Tula was crucified for the sins of mankind, as is plainly declared in the Traditions of Yucatan and mysteriously represented in the Mexican painting.

Mediation and Atonement, p. 281.

Rosales in his history says: "They had heard their fathers say a wonderful man had come to that country, who performed many miracles, cured the sick with water, caused it to rain that their crops and grain might grow, kindled fire to breath, healing the sick, giving sight to the blind; and that he spoke with as much propriety and diligence in the language of their country as if he had always resided in it, addressing them in words very sweet and new to them, telling them that the creator of the universe resided in the highest place in heaven, and that many men and women resplendent as the sun lived with him.

They say that shortly after he went to Peru—wearing a loose mantle over his shoulders, either fastened with a clasp at the breast, or knotted at the corners, whence it may be inferred that this man was some apostle whose name they do not know. * * * They call him Quetzalcoatl, which signifies the serpent birdman, account of the swiftness with which he passed from a distant country to theirs."

Ant. of Mex., Vol. 6, p. 51.

In Cholulu

Quetzalcoatl disappeared from Cholulu after having declared to them that he would return to govern them again in renewed happiness. It was the posterity of this saint that the unhappy Montezuma thought he recognized in the soldiers of Cortez. Said Montezuma in his first interview with the Spanish General, "We know by our books that myself and those who inhabit this country are not natives, but strangers who came from a distance. We know that the chief who led our ancestors hither, returned for a certain time to his primitive country, and then came back to seek those who were here established. He found them married to the women of the land, having a numerous posterity, and living in cities which they built. Our ancestors hearkened not to their ancient Master, and he returned alone. He al-

ways believed that his descendants would one day come to this country. Since you (Cortez) arrive from that country where the sun rises, I cannot doubt but that the king who sends you is our natural Master." (First Letter of Cortez.)

Mrs. Simon's *Ten Tribes of Israel*, p. 78.

South Seas

Natives of the South Seas have traditions of a Great Prophet peculiarly born, being rejected by the people, hung to a tree, returned to life and ascended to heaven, who claimed to have received them from their ancestors by tradition.

Monarquia Indians, Lib. 15, c. 49.

Yucatan Indians Knowledge of Christ

Las Casas, Spanish Bishop of Chiapa, states that the Indians of Yucatan had an accurate knowledge of the Godhead, believing that they resided in heaven, even the Father, the Son, and the Holy Spirit. The Father was named Yeona, the Son Bahab, who was born of a virgin named Chibirias, and that the Holy Spirit was called Euach. Bahab the Son they said was put to death by Euporo, who scourged him and put on his head a crown of thorns, and placed him with his arms stretched out upon a beam of wood; and that on the third day, he came to life and ascended into heaven, where he is with the Father; that immediately afterward Euach came as a merchant, bringing precious merchandise, filling those who would with gifts and graces, abundant and divine.

Kingsborough's *Antiquities of Mexico*, Vol. 6.

Rosales affirmed a tradition among the Chilians to the effect that their forefathers were visited by a wonderful personage full of grace and power, who wrought many miracles among them, and taught them of the Creator, who dwelt in heaven in the midst of glorified hosts. (Rosales History of Chili.) Prescott refers to the symbol of the cross which is found by the Catholics who accompanied Cortez, to be common among the natives of Mexico and Central America. In addition to this sign of a belief in Christ, a ceremony akin to that of the Lord's supper was witnessed with

astonishment by the invaders. The Aztec priests were seen to prepare a cake of flour, mixed with blood, which they consecrated and distributed among the people, who as they ate showed signs of humiliation and sorrow, declaring that it was the flesh of the Deity.

Prescott's *Conquest of Mexico*, p. 465.

The Mexicans believe that Quetzalcoatl took human nature upon him, partaking of all the infirmities of man, and was not exempt from sorrow, pain or death which he suffered voluntarily to atone for the sins of man.

Kingsborough's *Antiquities of Mexico.*

PART VII

LEGENDARY STORIES OF STRANGE WHITE PROPHETS WHO VISITED THEM

VISITS OF APOSTLES AND PROPHETS

Cohrocs

Among the Cohrocs comes a great person, according to their tradition, called Chareya at various times, wearing a close tunic, having long white hair that falls venerably about his shoulders, and performing wonderful feats of the miraculous.

Bancroft's *Native Races*, Vol. 3, p. 161.

Tezcucans

Nezahualcoyotl, king of Texcuco, pushed farther in overt speech and act his contempt of the vulgar idolatry, and his recognition of a high, holy and to a great extent unknowable Supreme Power. This powerful monarch found for false all the gods adored by the people of this land, stating they were hostile to the human race, for he was very learned in moral things, and he went to and fro more than any other seeking if haply he might find light to affirm the true God and Creator of all things in his discourses of his history. There was only one God, maker of heaven and earth; that the souls of the virtuous went to him after death, while the souls of the bad went to another place filled with horrible hardships and sufferings.

Bancroft's *Native Races*, Vol. 3, p. 197.

Hualculco

In very remote times, about the era of the apostles, an old white man, with long hair and beard, appeared suddenly at Hualculco and preached to the natives in their own tongue of things beyond their understanding. He lived a strict life, passing the greater part of the night in prayer and eating but little. He disappeared shortly after as mysteriously as he had come.

Bancroft's *Native Races*, Vol. 3, p. 455.

Mictlan

His voice is next heard in Mictlan, inveighing in gentle

but firm accents against the pleasures of the world and enjoining repentance and expiation. His life was in strict accordance with his teachings. He was followed and persecuted until he took refuge in Mt. Cempoaltepec. Even here his pursuers followed him, climbing to its craggy sides to lay hands upon the prophet. Just as they reached the summit he vanished like a shadow, leaving only the print of his feet upon the rock. He is called Apostle Wixepecocha.

Bancroft's *Native Races*, Vol. 3, p. 455.

In another section two prophets introduced a religion similar to that of Christ and the cross. (Page 470.)

Prophets and Heroes in Different Lands

"In the guise of prophets appeared Quetzalcoatl in Cholulu, Votan in Chiapos, Wixepechocha in Oajaca, Zanna and Cukulcan with his 19 disciples in Yucatan, Gucumatz in Guatamala, Viracocha in Peru, Sume and Paye Tome in Brazil, the mysterious apostles mentioned by Rosales in Chili, Bochica in Columbia, Vol. V, p. 24.

Whence it may be inferred that this man was some apostle whose name they do not know. (Page 24.)

Sumé was a white man with a thick beard who came across the ocean from the direction of the rising sun. He had power over the elements, and could command the tempest. At this word the forests receded, ferocious animals crouched submissive at his feet. * * * He taught the people agriculture and the use of maize. The cabados refused to listen to his divine teachings and even sought to kill him with arrows, but he turned the weapons against them. The persecuted apostle then retired from the banks of the river and finally left the country entirely. (Page 24.)

Bochica was the grand lawgiver of the Umyscas and was a white bearded man wearing long robes, who appeared suddenly in the people's midst and, after performing his work, vanished on a sudden near the town of Hunca. (Page 24.)

Visits of Prophets

White bearded men came from Lake Titicaca, estab-

lished ascendency over the natives and imparting blessing, and then leaving in a strange way.

Conquest of Peru, p. 9.

"All described as white bearded men, generally clad in robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues and of religion; having accomplished their mission they disappear as mysteriously and unexpectedly as they came; and finally by a grateful posterity they are apotheosized and held in great reverence."

Bancroft's *Ant. of Mex.*, Vol. 5, p. 5.

The Pueblo Indians, Islatas, and Zunis of New Mexico also have traditions of strange visits of wonderful men who taught them and helped them. They told them of the great Being who was to come, and they stand outside their tepees every morning as the sun comes up looking for His coming, as they believe it will be with the rising of the sun, in fact they believe He lives in the sun and will come from the sun.

The Visit of Strange Prophets

Charles Washington—a Maricopa Indian –Feb. 26, 1922, told a group of Mesa teachers and the author the following story:

"When I was a boy living over near the Colorado River, a long way from any settlements of any white men, three strange men came to visit us. They had no horses, only way of travel was by walking and no one could walk from the nearest settlement then over the desert without food or water to be carried for them or they would perish. Yet these men came and, strange to say, they could talk our language. We fed them and they ate and lived with us for many months. They taught us how to plant our grain and care for it, what fruits and herbs were good for food and what was good for medicine. They showed us how to keep our houses clean, so we could keep well. Then they told us of God in heaven and that he was angry with us when we

took human life, that all men were our brothers, that we should be kind to each other and do what was right.

After helping us during these months, then all at once they were gone, no one saw them go, or knew where they went. My father's father when he was a boy also saw these three men and a like visit was made to the people then.

Since then our people have been very kind to everybody and the white man has always found us peaceful and friendly.

Many Maricopas will not join any church and are waiting for the church that is like the one these strange men told us about."

Strange Visits of White Men

John P. Andres, a Pima Indian, told the following to a group of people at the Mezona, Mesa, Arizona, June 15, 1926:

"At San Tan (a village 20 miles south of Mesa, Ariz.), many, many years ago, before the white man came among us, a man with a white beard, who also was a white man, came among our people and taught us how to live right. Then he went away suddenly, no one knew how or where, and they tried to find his tracks to trace him but could not find any.

There is a tradition amongst our people that a long time before that a white man with a long beard visited the people, showed them what to eat and the right way to live, and then he left them.

Many times our people sit by the bonfire and talk of the visit of these strange men, and repeat over to their children what they wanted our people to do. What they told us has helped us to know what was right and wrong and has helped us to know what was good to eat and how to raise it."

Who Lived in the Big Ruins Near Mesa, Arizona

"The way I remember the story told by my father to me about this big house is this: There were many people living all over this (Salt River Valley) and they had five large houses where the prophets or kings lived. These prophets

were called Sevan. This ruin is one of those five and had its prophet or Sevan.

The old people tell their children, and when these children grow up they tell their children, and in that way we know about this ruin.

Another home of the Sevan was the one near the packing plant—there also was a king or prophet. When anything was going to happen the Sevan would tell his people that it was coming. Another of these large houses of these Sevans was at Ft. McDowell and another one at Casa Blanca.

When the people followed these Sevans they were happy, and when they did not, then they had war and starved. The reason why they did not remain here is that they did not listen to the Sevans and do what they told them to do."

Story told by Domingo Baptisto — (a Pima Indian— who does not understand or speak English), thru an interpreter, to about one hundred Seminary students in 1921, on the ruin North of Mesa, Ariz.

The Hopi Mythology—About the Visits of Prophets

Their thronged mythology has given rise to a very complex system of worship, which rests upon this theory: In early days certain supreme or superhuman beings, called Cachinas, appeared at certain seasons bringing blessings or reproofs from the gods, as indicated by their name. They listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies.

Hist. of Ariz., Vol. 7, pp. 158-9.

Divine Beings of the Pimas

Two deities are recognized by the Pimas, Tcu Wut MaKai (Earth Magician or Doctor) and Si uu, Elder Brother. The soul is the center of the breast. It makes

us breathe, but it is not the breath. It is not known just what it is like, whether it is white or any other color. * * * By some it is said that after death souls go to the land of the dead in the east. All go to the abode of spirits. They are happy over there.

Hist. of Ariz., pp. 271-274.

Traditions of Being White

Among the traditions of the Papagoes is one which says that a long time ago they lived on the banks of a river in the east; that a tribe of men who painted their faces white, came into their country, and that the Papagoes left that eastern land and came to settle in the valley of the Gila.

Hist. of Ariz., Vol. 7, p. 311.

Pima Tradition of the Future State of the Soul

The Pimas also believe that the soul goes to the East, to the sunhouse, perhaps, there to live with Sehuiab, the son of the creator; but this Elyzium is not perfect, for a devil called Chiawat is admitted there, and he greatly plagues the inmates.

The Maricopas believe in a future state exactly similar to the life on earth, with all its social distinctions and wants. That is why the property of the dead is buried with the deceased. Sometime the dead will return to their ancient home on the banks of the Colorado.

The Yumans do not conform to these views, but expect that the good soul will leave worldly strife for a pleasant valley hidden in one of the canyons of the Colorado, and that the wicked will be shut up in a dark cavern to be tantalized by the view of the bliss beyond their reach.

The faith of the other Pueblo tribes in New Mexico was more in accordance with their cultured condition, namely, that the soul would be judged immediately after death according to its deeds.

The Navajoes expected to return to the place where they originated, below the earth. Released from their earthly bonds, the spirits proceed to an extensive march

in which many a soul is besmired through relying too much on its own efforts, and failing to ask the aid of the Great Spirit. * * * After wandering about four days, the more fortunate souls come to the ladder which conducts them to the underworld; this they descend and are gladdened by the sight of two spirits, male and female, who sit combing their hair. After looking on for a few suns or days, imbibing lessons of cleanliness, they climb to the swamp again to be purified, and then return to the abode of the spirits to live in peace and plenty.

Almost all tribes have some belief in a flood which destroyed all life except a few.

Hist. of Ariz., Vol. 7, pp. 316-318.

Tradition of Living Ministers

On the shores of a beautiful lake stand three tall pine trees. All the day long and all the night their branches wave and whisper and sigh each to the other.

For there are spirits in these trees—the spirits of three chiefs who long, long ago ruled over their tribes. Now these three chiefs, though each in his own way was strong and powerful, longed for greater strength and greater power. The three went to the home of Glooskap, the Manito, or God. "Let me be the tallest chief," was the desire of one. "Let me live forever upon this earth," said the second. "Not forever," said the third," but let me live to an exceeding old age, and give me perfect health to enjoy my long life."

"Foolish ones," said the Manito, "know you not that a brave death and return to the happy hunting ground is better than life upon this earth. Still you shall have your wishes."

The Manito raised his hand; and behold in a twinkling the three chiefs were changed, all three into pine trees, one the tallest, the others in smaller ones, but each so they could live forever and have perfect health, and they look down for centuries and watch the tribes come and go.

Legends of the Red Children, pp. 53-55.

PART VIII

TRADITION OF A LOST SACRED RECORD OF THEIR PEOPLE

Had Knowledge of a Sacred Book

"It is said among their principal or beloved men, that they have it handed down from their ancestors, that the book which the white people have was once theirs. That while they had it they prospered exceedingly; but that the white people bought it from them, and learned many things from it; while the Indians lost their credit, offended the Great Spirit, and suffered exceedingly from the neighboring nations. That the Great Spirit took pity on them and directed them to this country. That on their way they came to a great river, which they could not pass, when God dried up the waters, and they passed over dry-shod. They also say that their forefathers were possessed of an extraordinary Divine Spirit, by which they foretold future events, and controlled the common course of nature, and this they transmitted to their offspring, on the condition of their obeying the sacred laws. That they did by these means bring down showers of plenty on the beloved people. But that this power, for a long time past, had entirely ceased."

Elias Boudinot Du Pratz, Vol. 2, p. 169.

"The Indian tradition says that their forefathers, in very remote ages, came from a far distant country, where they were all of one color, and that in process of time they moved eastward to their present settlements."

Mrs. Simon's *Ten Tribes of Israel*, p. 192.

This tradition is corroborated by the current report of the old Chickkasaw Indians to our traders about forty years since. (This was written in the year 1775). (Ibid.)

Traditions Regarding an Ancient Sacred Book

"After this we may be prepared for Lord Kingsborough's deliberate confession that the Aztecs had a clear knowledge of the Old Testament and most probably of the New, though somewhat corrupted by time and heiroglyphics!"

Prescott, *Conquest of Mex.*, Vol. 11, pp. 387, 388, note.

Kingsborough's Conclusions

It is unnecessary to attempt in this place to trace out any further scriptural analogies in the traditions and mythology of the New World, since the coincidences which have been already mentioned are sufficiently strong to warrant the conclusion that the Indians, at a period long antecedent to the arrival of the Spaniards in America, were acquainted with a portion at least of the Old Testament, although time, superstition and above all, such an imperfect mode of transmitting to posterity the memory of the past events as that of painting, had greatly corrupted their ancient traditions.

We shall close these observations with the following curious extract from Yorquemada, from which it might appear that even the New Testament had been known to the Indians: "Another ecclesiastic, named Brother Diego de Mercado, a grave father, who had been definitor of this province of the Holy Ghost, and one of the most exemplary men and greatest doers of penance of his time, relates and authenticates this relation with his signature, that some years ago, conversing with an old Indian of the Otomies, above seventy years old, respecting matters concerning our faith, the Indian told him that they in ancient times had been in possession of a book which was handed down successively from father to son, in the person of the eldest, who was dedicated to the safe custody of it and to instruct others in its doctrines. These doctrines were written in two columns and between column and column Christ was painted crucified, with a countenance as of anger. They accordingly said that God was offended; and out of reverence did not turn over the leaves with their hands, but with a small bar, which they made for that purpose, which they kept along with the book.

On this ecclesiastic questioning the Indian of the contents of that book, and its doctrines, he was unable to give him further information, but simply replied that if the book had not been lost he would have seen that the doctrines which he taught and preached to them, and those which the book contained, were the same; that the book had rotted in the earth, where the persons who kept it had buried it on the arrival of the Spaniards.

He likewise informed him that he knew the world had been destroyed by the deluge, and that only seven persons escaped in the ark, and that all the rest had perished, together with the animals, and birds, excepting those which had been saved therein. They were also acquainted with the embassy of the angel of our Lady, under a figure, relating that something very white, like the feather of a bird, fell from heaven, and that a virgin stooped down and put it in her bosom and became pregnant; but what she brought forth they could not tell.

Antiquities of Mexico, Kingsborough, Vol. 40, p. 409.

"The Ruins of Central America," published in "The North American Review" of January, 1881, says that the historian Veytia, who had the privilege of examining the Boturini collection, bitterly bemoans the loss of the most previous of all documents, the Teoamoxtli—Book of God, or of Divine or sacred things —a work composed by Hueman, a sort of Toltec Bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period. (This Hueman, understood to be the same as Quetzalcoatl, whose character and doings are referred to elsewhere as a white man whose life was very chaste and pure.)

Lord Kingsborough.

Boturini's Record of a Book

Knowledge was handed down from generation to generation and preserved in a book. During the reign of Yittilcuexahuac, in Tula, about the year of our Lord 660, Huematzin, a celebrated astronomer of the Toltecs, called together all the wise men, with the approval of the monarch, and painted that great book, which they called Teomoxtli, that is, divine book in which distinct figures account for the origin of the Indians; of their peregrinations in Asia; of the first cities and towns they had in America; of the foundation of the Empire of Tula (Jerusalem); of their progress until that time; of their monarchs, laws and customs; of the system of their ancient calendars; of the character of their years,

and symbols of their months and days; of the signs and planets, cycles and series; of the first day of the new moon; of the transformations, in which is included moral philosophy, as also of the arcanum of the vulgar wisdom hidden in the hieroglyphics of their gods, with all that pertains to religion, rites and ceremonies; for which cause the book was called "A Magori Analogato," Divine Book, and from this cause the Indians called the sacred Bible Teomoxtli, each one of the historians kept in his house particular maps of the things of which they took note in their time.

Boturini, page 129.

Traditions of an Ancient Record

They, the American aborigines, assert that a book was once in possession of their ancestors; and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favor; that angels once talked with them, that all the Indian tribes descended from one man who had twelve sons; that this man was a notable and renowned Prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they will recover the book, all of which have been so long lost.

Colton, *Origin of American Indians*, published in London 1833.

Boudinot remarks of the Indians and their traditions: "It is said among their principal or beloved men that they have it handed down from their ancestors, that the book which the white people have was theirs; that while they had it they prospered exceedingly."

Voice of Warning, p. 129

Where the Plates of Nephi were hid by ancient relatives of the Indian

Joseph Smith, to whom was revealed the true story of the past Indian history which is very similar to the Indian Legends

PART IX

A COMPARISON—THE NEPHITE RECORD WITH THE INDIAN LEGEND BOOK OF MORMON CONFIRMATION BY THESE TRADITIONS

Indian Legends of the Book

Shows knowledge of the creation.
That they knew of the flood.
That they came from the Tower of Babel.
They migrated across the sea.
That they had many wars.
They knew of a future life.
Had knowledge of the Gospel.
Had tradition of Christ.
Had been visited by Prophets.
Knew of Satan.
Knew of the Millennium.
That they had a Priesthood.
That they descended from Jacob.
That their King was a fourth son.
That they were led by God.
That a curious stone directed them.
That three were permitted to have long life.
That they knew of the teachings of Moses.
Had correct knowledge of the Godhead.
Believed their record was hid.
Looking forward to the coming of the book again.
That the ships of Hagoth brought the California Indians and Pacific Islanders.

COMPARISON BETWEEN THE BOOK OF MORMON HISTORY AND VARIOUS INDIAN LEGENDS

Book of Mormon	Indian Legend
Lehi, a descendant of Israel or Jacob, his wife and their four sons, also Ishmael and Zoram and their wives, were commanded by the Lord to leave Jerusalem. They wandered down the coast of the Red Sea until they came to the Indian Ocean, from whence they sailed Eastward to the Western coast of South America.	"The people of America when discovered, altho they are such a vast multitude of tribes or nations, in such diverse climates, appear nevertheless like the children of one family." De Leon's statement in *Antiquities of Mexico*, Vol. 6, p. 407.
They were guided by the Lord by means of a divine instrument called the Liahona, a sort of compass which pointed the way when they were faithful. This was of great aid especially in their navigation through the numerous islands of the Indian and Pacific Oceans.	Boturini says that in the ancient paintings of the Toltecs were represented the migrations of their ancestors through Asia. (Ibid.)
Mulek (whose father was King Zedekiah) left a few years after Lehi, and crossed the Atlantic, arrived on the East coast of America, finally amalgamated with the Nephites.	Gumelli asserts that we first destinguish the ten chiefs of the colony that founded the empire. (Ibid, p. 178.) In *Origin los Indios*, lib. 111 Cap., Sec. 5, we are told of the Mexicans claiming to have come from Atzlan after the Seventh cave of lineage by command of God who promised them that He would give them a very abundant land, with gold, silver and precious stones, and make them princes and lords over the peoples

Book of Mormon **Indian Legend**

who preceded them. They had with them an instrument which pointed the way and informed them of the events of the journey, giving them laws. They never proceeded a step without consulting this instrument.

The son of Columbus wrote in the biography of his father: "Their progenitors were of the royal blood of Jerusalem." (Life of Christopher Columbus, Vol. 12, p. 2.)

The Algonquins preserve a tradition of a foreign origin and a sea voyage. They offered an annual thank-offering for a long time in honor of their safe arrival in America. (*Native Races*, Vol. 5, p. 22.)

The Navajoes believe that all Indians and white people lived together at one time, all speaking the same tongue. (Ibid, p. 81.)

The Quiches speak of a country in the east to reach which immense tracts of land and water must be crossed. There they say they lived a quiet life and spoke a common language. There were four families who were leaders. They left their primitive country under the leadership

Book of Mormon	Indian Legend
	of certain chiefs and finally after a long journey they reached a place called Tula—across the sea. (Ibid, p. 21.)
	The Chilians assert that their ancestors came from the west. (Ibid, p. 22.)
	The Chipewayans have a tradition that they came from a distant land, where a bad people lived, and had to cross a large narrow lake filled with islands. (Ibid, p. 22.)
	The Toltecs, seven in number, and their wives, after crossing great lands and seas, and undergoing great hardships, finally arrived in America, which they found to be a good land and fit for habitation. (*Prehistoric America*, p. 436.)
	"Indian tradition says that their forefathers in very remote ages came from a far distant country, where they were all of one color, and that in process of time they moved eastward to their present settlements." (Mrs. Simon's *Ten Tribes of Israel*, p. 192.)
	The Papagoes believe they are descended from a white race who came from the east.

THE NEPHITES BROUGHT WITH THEM OLD TESTAMENT WRITINGS

Book of Mormon

Lehi brought with them the writings of Moses, called the Pentateuch, and also that of other Prophets down to the reign of King Zedekiah, 600 B. C.

Indian Legend

Boudinot says: "Among their principal or beloved men they have it handed down from their ancestors, that the book which the white people have was once theirs. That while they had it they prospered exceedingly; but that the white people bought it from them, and learned many things from it; while the Indians lost their credit, offended the Great Spirit, and suffered exceedingly from the neighboring nations. That the Great Spirit took pity on them and directed them to this country. That on their way they came to a great river, which they could not pass, when God dried up the waters, and they passed over dry-shod. They also say that their forefathers were possessed of an extraordinary divine spirit, by which they could foretell future events, and control the common course of nature, and this they transmitted to their offspring, on the condition of their obeying the sacred laws.

That they did by these means bring down showers of

Book of Mormon **Indian Legend**

plenty on the beloved people. But that this power for a long time past had entirely ceased." (*Elias Boudinot Du Pratz*, Vol. 2, p. 169.)

That the Indians of America had a knowledge of the historical data of the Old Testament is proved by their traditions as follows: First, as to the Creation of the world. The Guatamalans, Pimas, Moquis, Smalons, Cochinas, Pericues, Quiches, Apaches, Navajoes, and Maricopas have all the fundamentals of the creation as told by Genesis, viz., a great God creating a world out of chaos and peopling it with mortals created by Him. This work was carried on by the second member of the Godhead.

Second, the Flood: That in process of time the world was destroyed because of the wickedness of the people, causing the Creator to send a deluge upon the earth. This is proved by the traditions of the following tribes: Papagoes, Navajoes, Pimas, Maricopas, Apaches, Zunis, and Moquis of Arizona, the Mottoles of Northern California, the Mexicans, the Peruvians, the Havasupais, Wallapaia

Book of Mormon **Indian Legend**

Guatamalans, and Nicar guans.

Third, the story of t Tower of Babel is al substantiated by legends the Red Man. They contai the following essentials: Th vanity, riches, a desire t reach the throne of God an escape a recurrence of t deluge prompted the peop to build an enormous towe which purpose was thwarte by a confusion of language The Papagoes, Toltecs, Me icans, Chiapians, Cholulans Guatamalans, and Peruvian all have traditions of thi event.

Fourth, teachings and cus toms derived from the Old Testament: water purifica tion, circumcision, a Messiah expected, words in religious rites and ceremonies of He brew extraction; moral laws legend of divine books; fre quency of sacrifice amongst the Indians and the religious consecration of the blood of the victims; the style of archi tecture of their temples; the fringes which the Mexicans wore; cities of refuge, carrying boughs to their feasts (Lev. 23rd chap, 40th verse); had Cherubims over the ark of the covenant; their priest had a

Book of Mormon	Indian Legend
	headdress like that of Aaron; they had breast plates on the priests; they offered their first fruits in sacrifice; sprinkled dust upon their heads to represent humiliation; had a knowledge of the tree of life; knew of the holy virgin; called their temple the House of God; had periodical fasting and prayer; they had their thank offerings; had a knowledge of the cross; broke no bones in offering up sacrifices; built an altar of twelve stones; believed in washing and anointing with oil; on the death of a husband the oldest brother should marry the widow; observed the law of eating proper meats; ate the sacrament, calling it the flesh of God; believed in self-denial and suffering; ate certain herbs and roots for purification; they worshipped a trinity; had a record of the war in heaven; believed in a resurrection after death into two distinct classes, the good and the bad; death was the penalty for adultery; marriage should be in the tribe; believed in an evil spirit; had traditions of a God suffering—(Quetzalcoatl) preceded by a forerunner; avoided marriage between blood relatives; elders

Book of Mormon	Indian Legend
	sat at the gates of their cities punished for false-swearing the thief who could not pay back was sold for his crime had strict laws against witchcraft; had maxims similar to the ten commandments. References for the above material Mrs. Simon's *Ten Tribes of Israel*, pp. 89-149, 180-192.

DIVISION IN THE FAMILY AFTER LANDING IN AMERICA

Book of Mormon	Indian Legend
After arriving in America, Lehi's sons, now six in number, have dissensions in their midst. The four younger brothers flee northward under the leadership of the great prophet Nephi, and built a beautiful city with a magnificent temple; where he becomes their hereditary king. The first record of the people was made by his order. This contained the ecclesiastic and secular history of the people, embracing their past, present, and prophetic future.	Once in the history of the Indians there was a division among the people, one side being led by Satan and the other by the Lord. (*Ant. of Mexico*, Vol. 6, p. 242.) "Huematzin assembled by the king's consent all the wise men of the nation and with them painted a celebrated book called Teomoxtli, or Divine Book, in which they represented in very plain figures, the origin of the Indians, their dispersion after the confusion of tongues, their journeys in Asia, their first settlement in America and progress." (Boturini, *Ten Tribes of Israel*, p. 30.)

Book of Mormon **Indian Legend**

The Cholulans had four kings to govern them in four principalities. (*Native Races*, Vol. 3, p. 259.)

Peru, says Montesinos, was populated five hundred years after the flood. Its first inhabitants flowed in abundantly towards the valley of Cusco, conducted by four brothers. The eldest of these mounted to the summit of a ridge, and threw with a sling a stone to each of the four quarters of the world, thus taking possession of the soil for himself and his family. The younger of the brothers, who according to tradition was at the same time the most skilful and hardy, wished to enjoy alone the plenitude of power. He got rid of two of his brothers by enclosing them, one in a cave and the other in a deep hole, and causing the third to fly to a distant province. He told them they must consider him as the only child or son of the Sun, and obey him as such. He commanded his kinsmen to level the ground and make houses of stone; such was the origin of Cusco. For 60 years did this first king govern, leaving the throne to his eldest son.

Book of Mormon

Indian Legend

This party bore with them a golden wedge and were directed to make their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cusco, the spot indicated by the performance of a miracle, since there the wedge speedily sank into the earth and disappeared forever. Here the children of the sun established their residence and soon entered upon their beneficent mission.

(*Peruvian Antiquities*, by Tschudi, pp. 52, 53; also Baldwin, *Ancient America*, p. 264.)

THE SECOND DIVISION OF THE PEOPLE

Book of Mormon

In the reign of King Mosiah, about 200 B. C., he led the more righteous portion of the people from the city of Nephi into the land of Zarahemla, which land is in the extreme northern part of South America.

They found another

Indian Legend

That successive waves of migration occurred there is no reason to doubt, and that these successive bodies of immigrants differed to some extent in culture, in race, is highly probable. The ancient American races preserved the tradition of distinct migrations in their hieroglyphics and pictographs.

Book of Mormon

people there who had left Jerusalem about 589 B. C., called Mulekites.

King Mosiah of the Nephites was appointed to be king over the two amalgamated nations. He was a prophet of God as well as their ruler. His son Benjamin was a great king, ruling the people wisely and having them all instructed in a knowledge of their history and religion; he also was zealous in promoting education. Just prior to his death he called all the people together and from the top of a high tower gave them his final instructions. People were gathered from many miles to hear him, each family being in its own tent facing the tower.

Indian Legend

That America was peopled from Asia, the cradle of the human race, can no longer be doubted. (*Prehistoric America,* pp. 261-272.)

Countless years ago the first settlers (the Mulekites) arrived in New Spain, coming in ships by sea. They approached a northern port which they called Panutla, which means place where they arrived who came by sea. It is now called the port Panuco. From this port they began to follow the coast southward until they reached the province of Guatamala, being guided by a priest carrying their god, with whom he continually took counsel respecting what they ought to do. They came to settle in Tomanchan, where they remained a long time and never ceased to have their wise men, or prophets, called Amoxoaque, which means "men learned in ancient paintings," who, although they came at the same time, did not remain with the rest in Tomanchan; since leaving them there, they reembarked and carried away with them all the paintings (books) which they had brought relating to religious

Book of Mormon

Indian Legend

rites and mechanical arts. (*Native Races*, by Bancroft, Vol. 5, p. 189.)

There appear to have been very hotly contested religious disputes; constant wars broke out, the sectarians following the god Votan and those who worshiped Quetzalcohuatl, and the vanquished on either side perished under horrible torture or were compelled to fly their country. (*Pre-Historic America*, by Nadaillac, p. 174.)

A great prophet proclaimed his laws from the top of a mountain, so that he could be heard for three hundred miles around. The Mexican religion was obtained from him. (*Native Races*, Bancroft, p. 261, Vol. 3.)

THE THIRD DIVISION AMONG THE NEPHITES

Book of Mormon

In the year 55 B. C. a man by the name of Hagoth built large ships in the narrow neck of land which leads into the land Northward, which he launched on the west sea, taking a great many people as im-

Indian Legend

The Hohgates, seven in number, are said by the coast Indians of northern California to be the first to come there to that place in a boat, where they built themselves houses after the style of the white man now. These Hohgates

Book of Mormon

migrants to North America. Some ships never returned but were lost, while others returned for more people and provisions.

Indian Legend

killed many elk on land, and seals and sea lions in fishing excursions from their boats. Some of these Hohgates were caught in a typhoon and, swinging around and around, their boat floated steadily into the vast of heaven. (*Native Races*, Vol. 3, p. 177.)

The Hawaiians, Samoans, Maoris and Tahitians have traditions that their forefathers came in large ships from an eastern continent, having left their friends and relatives. The Maoris sing the names of their forefathers back about sixty-five generations, naming the foreparent who came from Samoa to New Zealand, and the one who came from Hawaii to Samoa, and also the one who came from America to Hawaii. About the first twenty-five names of their ancestors agree with the names of the first Hawaiian forefathers. A generation being about thirty years it would bring the time back to when Hagoth's ships left America.

The legends of these Pacific islanders are similar to those of the American Indians as to origin, religion and important events.

COMING OF CHRIST TO THE LAND AMERICA

Book of Mormon

The Book of Mormon records that about the year 33 A. D. there was darkness for three days and nights, after which Christ appeared in America with great glory amidst thunder and lightning and great earthly disturbances. He established His church and laws similar to those given to the Jews. Miracles, great prophecies, and wonders were performed by Him. He ascended into heaven with the promise to return again at a future date. A period of extraordinary prosperity for over two hundred years reigned over the entire land after His departure.

Indian Legend

The Mexican legends say that Quetzalcoatl came from Yucatan to the city of Cholula. He was white and of perfect virtue, hating vice and excess. He prophesied of a day when white men would land upon the coast by way of the sea, in which the sun rises, and that they should rule the land.

He was born of a virgin of miraculous birth; he fasted as a preparation for his work; he was the creator of the world; temples were erected to his name; he had a human body like other men, yet was a god, the son of a God, of mysterious birth; he always wore a long white robe, and over 80,000 temples and churches were erected to his name is the estimate of Toquemada. Bancroft's *Native Races*, Vol. 3, pp. 251-275.)

The Mexicans so fully believed in the return of the Savior that their kings, when mounting the throne, took possession of the kingdom upon the express condition of being viceroys of their lord Quetzalcoatl, and abdicating it on His arrival and obeying

Book of Mormon **Indian Legend**

him as vassals. (*Ant. of Mexico*, Vol. 6, p. 162.)

The legend of Hiawatha corresponds closely to the coming of Christ. This great hero taught peace, cleanliness, honesty, virtue, brotherly love and hope in a future life. When he departed from the Indians the gorgeous manner of it was quite similar to that of Christ's farewell scene.

In "Legends of the Red Children" it portrays a time when the world resembled a paradise, when all the tribes lived in peace and happiness. Game, crops, flowers and climatic conditions were ideal for human ease and enjoyment. They also received revelations from the good Manitos or Gods who watched over the wigwams of the dying. (Foundon, p. 56.)

The Chilians have a legend of a wonderful man who came to their country wearing a long beard and a mantle. He performed many miracles, cured the sick with water, caused it to rain, and their crops and grain grew, kindled fire at a breath and wrought other miracles. (Rosales *Hist. of*

Book of Mormon **Indian Legend**

Chile, Ant. of Mexico, Vol. 6, p. 419.

The Zuni Indians believe themselves to be the descendants of refugees from Mexico, driven out by the Spaniards. They have sacred fires under their buildings burning constantly. Their belief is that if they are faithful in this that their great chief will come in his golden chariot, the sun, and take them back to their southern home. They watch daily for his coming. (*The Great West,* pp. 21, 22, by Mara Pratt.)

The Wise Chiefs told their Red Children that it was told them many moons ago, the mysteries of things. For in those days, when the Great Spirit spoke with the red men here upon the earth, he bade us listen while he revealed to us the wonders of the heavens. (Legends of the Red Children, pp. 60-75.)

The Aztecs have a tradition of a God suffering and crucified named Quetzalcoatl, and of one preceding Him to prepare the way and call them to repentance. Tezcaltlipoca offered Him a cup, calling him "my Son," of his un-

Book of Mormon **Indian Legend**

willingness to taste and weeping bitterly after having drunk its contents; forsaking temporal kingdoms for spiritual, being called away by the Father. At His departure there were four earthquakes. He promised to return again and redeem His people. (Lord Kingsborough, *Ant. of Mex.*, Vol. 8, p. 3.)

The Mojaves have a knowledge of the Montezuma (Christ) and yet the idea of this person appears to be embodied in that being they call Mat-e-vil, the creator of heaven and earth, who sojourned some time among them, afterwards retreating into the east beyond the great waters, with a promise that he would return again and remain with them forever. (*Deserts of North America*, Abbe Domenich, 1860.)

The Aztecs of Mexico, and the Pueblo tribes of New Mexico and Arizona believe that Montezuma (Christ) was born at Pecos. That he grew to become a prophet and priest, that he made his prophecies and told his parables under a pinion tree, also about the coming of the Spaniards with their horses

Book of Mormon **Indian Legend**

and weapons of war. Then would come a time when the earth would be fertilized with rain, the mountains would yield up their treasures to the pale face, the people would grow rich and fat with herds of cattle and sheep. Each morning the Pueblos go to the housetops and watch for the rising of the sun, for the coming again of Montezuma, and they drop upon their knees before the cross afterward. (*Moqui Pueblo Indian*, Thos. Donaldson, 1893.)

Natives of the South Seas have traditions of a great prophet peculiarly born, being rejected by the people, hung to a tree, returned to life and ascended to heaven, who claim to have received them from their ancestors by tradition. (*Monarquia Indians*, Lib. 15, c. 49.)

Las Casas, Spanish Bishop of Chiapa, states that the Indians of Yucatan had an accurate knowledge of the Godhead. The Father was named Yeona, the Son Bahab. The latter was put to death by Euporo, who scourged him and put on his head a crown of thorns, and placed him with his arms stretched out upon a beam of wood; and

Book of Mormon **Indian Legend**

that on the third day, he came to life and ascended into heaven, where he is with the Father. He was also born of a virgin. (*Ant. of Mexico*, Kingsborough.)

Montezuma stated to Cortez in their first interview: "We know that the chief who led our ancestors here returned for a certain time to his primitive country and then came back to seek those who were established here. He found them married to the women of the land, having a numerous posterity, and living in cities which they built. Our ancestors hearkened not to their ancient master, and he returned alone. He always believed that his descendants would one day come to this country. Since you (Cortez) arrive from that country where the sun rises, I cannot doubt but that the king who sends you is our natural Master." (*Ten Tribes of Israel*, Mrs. Simons, p. 78.)

Book of Mormon

Indian Legend

Bochica—the great lawgiver of the Unyscas, a white man bearded, and wearing long robes appeared suddenly in the people's midst. After living among them he vanished on a sudden near the town of Hunca. (*Native Races*, Vol. 5, p. 24.)

The name of the Divine Prophet who appeared in Cholula was Quetzalcoatl, in Chiapas was Votan, in Oajaca was Widepecocha Zmana and Cukulcan with his disciples in Yucatan, Gucumatz in Guatamala, Viracocha, in Peru, Sume and Paye-Tome in Brazil, mysterious Aportl in Chili and Bochig in Columbia. (*Native Races*, Vol. 5, p. 24.)

ACCOUNT OF THE THREE NEPHITE APOSTLES

Book of Mormon

Just prior to the Savior leaving the Nephite people he asked his twelve apostles what they desired, and three of them wished to live upon the earth until he came again. They lived with the people over two hundred years and then returned on various occasions as divine messengers. The reason for their departure was because of the wickedness of the people. They performed many great wonders and miracles, possessing the power to appear and disappear at will.

Indian Legend

Among the Cohrocs comes a great person according to their tradition, called Chareya at various times, wearing a close tunic, having long white hair that falls venerably about his shoulders, and performing wonderful feats of the miraculous. (Bancroft's *Native Races*, Vol. 3, p. 161.)

The voice of a prophet was heard in Mictlan inveighing in gentle but firm accents against the pleasures of the world and enjoining repentance and expiation. His life was in strict accordance with his teachings. He was followed and persecuted until he took refuge in Mt. Cempoaltepec. Even here his pursuers followed him, climbing to its craggy sides to lay hands upon the prophet. Just as they reached the summit he vanished like a shadow, leaving only the print of his feet upon a rock. (Bancroft's *Native Races*, Vol. 3, p. 455.)

White bearded men came from Lake Titicaca, established ascendency over the natives and imparted blessings, and left in a strange way. (*Conquest of Peru*, p. 9.)

All described white bearded

Book of Mormon

Indian Legend

men generally clad in flowing robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them, in useful and ornamental arts, giving them laws, exhorting them to practice brotherly love and other Christian virtues and of religion; having accomplished their mission they disappeared as mysteriously and unexpectedly as they came; and finally by a grateful posterity they are apotheosized and held in great reverence. (Bancroft's *Ant. of Mex.*, p. 5, Vol. 15.)

The Pueblo Indians, Islatas and Zunis of New Mexico, also have traditions of strange visits of wonderful men who taught them and helped them. They told them of the great Being who was to come, and they stand outside their tepees every morning as the sun comes up, looking for his coming.

Charles Washington, a Maricopa Indian, tells the following: "When I was a boy living over near the Colorado River, a long way from any settlements of any white men, three strange men came to visit us.

Book of Mormon

Indian Legend

They had no horses, only way of travel was by walking, and no one could walk from the settlement then over the desert without food or water to be carried for them or they would perish. Yet these men came and strange to say they could talk our language. We fed them and they ate and lived with us for many months. They taught us how to plant our grain and care for it, what fruits and herbs were good for food and what was good for medicine. They showed us how to keep our houses clean, so we could keep well. Then they told us of God in heaven, and that he was angry with us when we took human life, that all men were our brothers, that we should be kind to each other and do what was right.

"After helping us during these months, then all at once they were gone; no one saw them go, or knew where they went. My father's father when he was a boy also saw these three men, and a like visit was made to the people then. Since then our people have been very kind to everybody and the white man has always found us peaceful and friendly."

Book of Mormon **Indian Legend**

Many Maricopas will not join any church and are waiting for the church that is like the one these three men told them about.

The above was told to a group of Mesa school teachers and the author, Feb. 26, 1922.

The Hopis believe that in early days certain supreme or superhuman beings, called Cachinas, appeared at certain seasons bringing blessings or reproofs from the gods, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. (*Hist. of Arizona*, Vol. 7, p. 158-159.)

John P. Andres, a Pima Indian, told a group of people at the Mezona, Mesa, Ariz., June 15, 1926:

"At San Tan (a village 20 miles south of Mesa, Ariz.) many, many years ago, be-

Book of Mormon **Indian Legend**

fore the white man came among us, a man with a white beard, who also was a white man, came among our people and taught us how to live right. Then he went away suddenly, no one knew how or where, and they tried to find his tracks to trace him but could not find any.

There is a tradition among our people that a long time before, a white man with a long beard visited the people, showed them what to eat and the right way to live, after which he left them.

Many times our people sit by the bonfire and talk of the visit of these strange men, and repeat over to their children what they wanted our people to do. What they told us has helped us to know what was right and wrong, and has helped us to know what was good to eat and how to raise it.

Sumé was a white man with a thick beard, who came across the ocean from the direction of the rising sun. He had power over the elements, and could command the tempest. At his word the forests receded, ferocious animals crouched

Book of Mormon	Indian Legend
	submissive at his feet. He taught the people agriculture and the use of maize. The cabados refused to listen to his divine teachings and even sought to kill him with arrows, but he turned the weapons against them. The persecuted apostle then retired from the banks of the river and finally left the country entirely." (*Native Races*, Vol. 5, p. 24.)

SACRED RECORD KEPT BY THE PEOPLE

Book of Mormon	Indian Legend
Nephi kept a record of his people written upon plates of gold. They were added upon by his brother Jacob, and given from father to son through the succeeding generations down to 420 A. D., when the record was hid in the hill Cumorah. The record contained the history of the Nephite race, giving a part of the Lamanite history. The writings and sermons of the prophets were contained in it, likewise prophecies of the future. It gave a fair idea of the customs of the people.	Elias Boudinot said that the book that the white man brought them, the Bible, was similar to one formerly owned by their forefathers which they lost because the Great Spirit was offended with them and took it away. These forefathers were prophets, performed miracles, gave promises to their children providing they obeyed the sacred laws contained in this book. When the people kept these laws they were showered with plenty, being beloved of God. For a long time past this prophetic and miraculous power has ceased among them.

Book of Mormon

One of the principal purposes of the book was to give their descendants, the Indians, a knowledge of their former history.

Indian Legend

(Elias Boudinot, *Du Pratz*, Vol. 12, p. 169.)

When Father Diego de Mercado first went among the Otomies, and in conversing with an old Indian respecting matters of his faith, he was told that they in ancient times had been in possession of a book which was handed down successively from father to son in the person of the eldest, who was delegated to the safe custody of it and to instruct others in its doctrines.

Christ was painted as crucified; that the book was so sacred that they did not turn over the leaves with their hands, but with a small bar which they made for that purpose, kept along with the book. On being questioned as to its contents and doctrines, he replied: "That if the book had not been lost he would have seen that the doctrines which he (Father Diego) taught and preached and those which this book contained were the same. The book having been buried in the earth by the persons who kept it, it probably had rotted."

He likewise informed him that he knew that the world had been destroyed by a

Book of Mormon **Indian Legend**

deluge, that only seven persons had escaped in the ark and that all the rest had perished, together with the animals and the birds, except those which had been saved therein. They were also acquainted with the embassy of the angel of our lady; relating that something very white like the feather of a bird fell from heaven, that a virgin stooped down and put it in her bosom and became pregnant. (*Antiquities of Mexico*, Vol. 11, p. 409.)

"The Ruins of Central America," published in the *North American Review* of January, 1881, says that the historian Veytia, who had the privilege of the Boturini collection, bitterly bemoans the loss of the most precious of all documents, the Teoamoxtli, book of God or of divine and sacred things, a work composed by Hueman (probably originally Helaman), a white man, whose life was very chaste and pure. This book was a sort of a Toltec Bible, containing the laws, the religious precepts, the traditions and all facts re-

Book of Mormon **Indian Legend**

lating to Toltec history from the remotest age. It accounts for the origin of the Indians; of their peregrinations in Asia; of their first cities and towns that they had in America; of the foundation of the nation of Tula (Jerusalem); of their progress until that time, of their monarchs, laws and customs; of the system of their ancient calendars; of the character of their years; of the symbols of their months and days; of the transformations, in which is included moral philosophy, as also of the arcanum of the vulgar wisdom hidden in the hieroglyphics of their gods; with all that which pertains to religious rites and ceremonies; for which cause the book was called divine book, Teomoxtli. As the Bible resembled this book, the Indians gave it that name. Each one of the historians of the book kept in his house particular maps of the things of which they took note in their time. (Boturini, p. 129.)

They, the American aborigines, assert that a book was once in the possession of their ancestors; and along with this recognition they have traditions that the Great

Book of Mormon

Indian Legend

Spirit used to foretell to their fathers future events; that he controlled nature in their favor; that angels once talked with them; that all Indian tribes descended from one man who had twelve sons; that this man was a notable and renowned prince, having great dominions, and that the Indians, his posterity, will yet recover the same dominion and influence. They believed by tradition that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they will recover the book, all of which has been long lost. (Colton, *Origin of the American Indians*, published in London in 1833.)

Boudinot remarks of the Indians and their traditions: "It is said by their principal and beloved men that they have it handed down from their ancestors that the book which the white people have was theirs; that while they had it they prospered exceedingly." (Boudinot, *Voice of Warning*, p. 129.)

THE JAREDITE SETTLEMENT OF AMERICA

Book of Mormon

About twenty-four hundred B. C. a prophet by the name of Moriancumer sought the Lord, as his people lived in the land of Babylon, to save him, his near kindred and friends, from the confusion of tongues which transpired at time of the building of the tower of Babel. The Lord talked face to face with Moriancumer, who, under divine direction, led his people westward to the valley of Nimrod, where they made arks which carried them across bodies of water and rivers in traveling overland to the shores of the Atlantic Ocean.

Here they remained for some time while they prepared barges to cross the ocean, which were curiously built after the manner of the present-day submarine. For light, they had stones touched by the finger of the Lord. They were led by Him to the east coast of North America.

The sons of Moriancumer refusing the right to be

Indian Legend

These myths have led many writers to believe that the American Indians had a knowledge of the Tower of Babel, while some think that they are the direct descendants of the builders of that tower who, after the confusion of tongues, wandered over the earth until they reached America. (*Native Races*, Vol. 5, p. 18.)

The Toltecs claim to have descended from seven men who came from the Tower of Babel. They understood each other's speech. After crossing great lands and seas and undergoing many hardships, finally arriving in America, which they found to be a good land and fit for habitation. They say they wandered for 144 years in different parts of the earth before they reached Huetlaplan (Central America). (*Native Races*, Vol. 5, p. 21.)

Lowry says that the first settlement in America was made shortly after the confusion of tongues at the time of the building of the Tower of Babel. (*Schoolcraft's Eth-*

Book of Mormon

kings, Jared, who seemed to be the business head of the expedition, having four sons, the kingdom was offered to each of these, the youngest accepting the crown, becoming the ancestor of a long line of kings. The Jaredites drifted southward into Central America which became their chief habitation. They had many wars and seditions and were finally destroyed in New York state, only one man living to tell the tale. The record of these people was compiled by a prophet named Ether, which came into the possession of the Nephites, hence it is called the book of Ether.

Indian Legend

nological Research, Vol. 3, published in 1853.)

Ixtilzochitl fixes the date of the first settlement at 2000 B. C. (*Contributor*, Vol. 1, p. 227.)

Putnam says that America was inhabited by two ancient races, one in North America and one in South America. (Review of Ohio Valley, published in the *Century Magazine* in March, 1890.)

All the evidence in America points to successive periods of occupation. (Walsh in *Harper's Weekly*, Oct. 1, 1897.)

(On the whole the most probable view.)

The Chiapians affirm in a legend that at the time of the confusion of tongues there were seven families who spoke the same language, and, since they understood each other, they united and formed a single company, proceeding on their journey through divers lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation, and having traveled during a century, passing in the interval mountains, rivers,

Book of Mormon **Indian Legend**

and arms of the sea, which they noted down in their paintings, they arrived at the place which they named their first settlement in the northern part of Tlapallan. (*Ant. of Mexico*, Vol. 8, pp. 25-27.)

The traditions of the Chiapians say that the new world was first peopled by those who came from the building of a lofty edifice which was to reach up to heaven. Votan, the grandson of that respectable old man who built the great ark in order to save himself from any further deluge, built the high tower. He led the people away from that land by the express command of God. They came to Chiapia from the north, having first arrived at Soconusco and separated, some going to inhabit the country of Nicaragua and others remaining at Chiapia. The land of the new continent was apportioned to the seven families which he brought with him. Votan came from the east, from across the sea, led by divine command. (*Prof. Short's Antiquities*, p. 204.)

The Mexicans around Cholula have a special legend regarding the origin of the

Book of Mormon

Indian Legend

people of Anahuac. Zelhua began to build an artificial mountain. The jealousy and anger of the gods was aroused as a huge pyramid rose slowly up, threatening to reach the clouds and the heavens; so the gods launched their fire upon the builders and slew many, so the work was stopped. (*Native Racse*, Vol. 2, pp. 67-68.)

Wodan, one of the fifteen ancestors of the American nations, was a grandson of the venerable old man who with his family escaped the fury of the flood, and was one of those who helped in building the monument that was to reach to heaven, but remained unfinished through the anger of the gods—after each family had received a different language. (*Ant. of Mexico*, Vol. 8, p. 22.)

The early settlers of America were of the posterity of Shem who at the confusion of tongues scattered themselves over many countries, from whence some journeyed to America. (Boturini in *Ant. of America*, Vol. 8, p. 28.)

After Toncatlecutli destroyed the tower by lightning, con-

Book of Mormon **Indian Legend**

founded their language and dispersed them, Zelua led a colony to the new world. (*Ant. of America*, Vol. 6, p.42.)

Professor Waterman, speaking of the generations of America, when and whence did they come, says that Albert Galatin, one of the profoundest of philologists of the age, concluded that, so far as language afforded any clew, the time of their arrival could not have been long after the dispersion of the human family. (*Prophet of the Latter Days*, Liverpool, 1898.)

Popul Vuh of the Quiches states that after the confusion of tongues they left their land and after a long sea voyage arrived in Guatamala. (Bancroft's *Native Races*, Vol. 3, p. 452.)

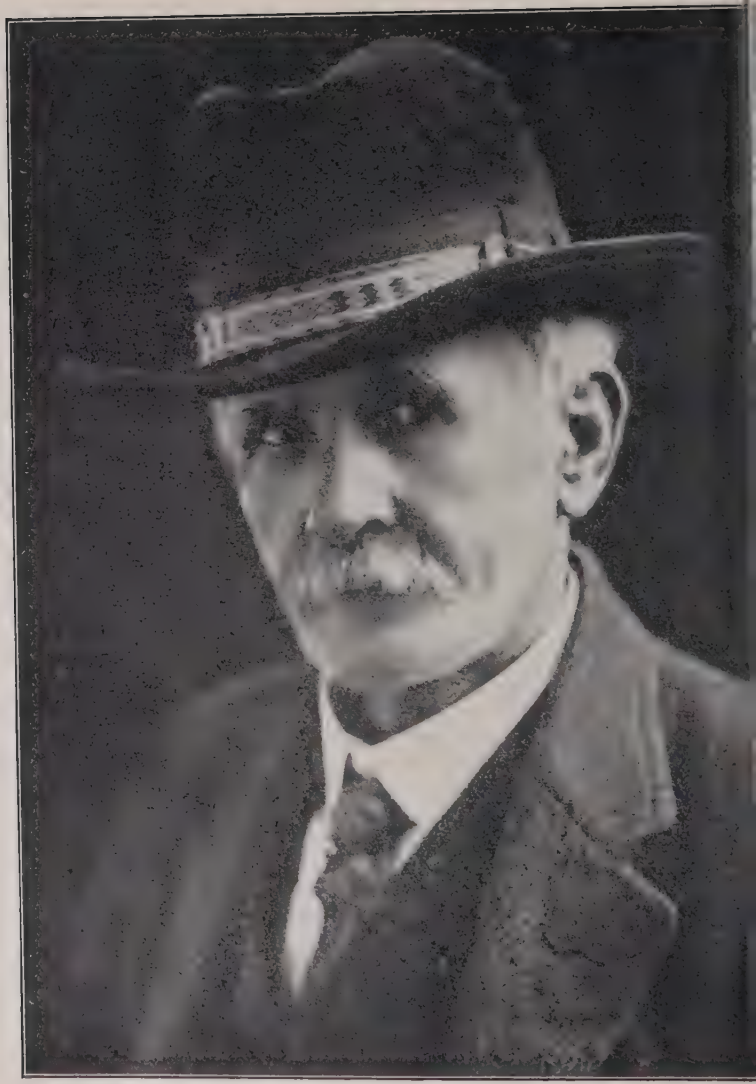
The Popul Vuh states that in the monarchy founded by Votan there were several unsuccessful attempts to destroy the kings, finally resulting in the downfall of the empire, the successful party being called the serpents, their allies being given the names of other wild beasts. The hatred was intense and the worst invectives were mild in the esti-

Book of Mormon

Indian Legend

mation of the enemy of the oppressive power. One of their prophets was a great hero, being a defender of the worship of the Heart of Heaven. Another party, Vucud, Calix, assumed to be the son of the God of the people, and in his pride offended the Heart of Heaven and fell at the avenging hands of those who served God. His sons, Zipacna and Cabrakan, whose pride was as offensive to God as had been their father, shared the same fate. (Short p. 221-222.) For statement of similar events, read seventh chapter of the Book of Ether to the end.

Jacob Hamblin who spent twenty years of his life to make peace with the Indians.



Ammon M. Tenney who helped to bring about peace with th
Indians and had many narrow escapes.

PART X

TRAGIC INDIAN FOLK LORE
With Many a Moral Lesson

The White Man's Beginning

As told by Chief Robinson of the Pima Indians:

"Many, many moons ago, where the Salt River valley (Arizona) had many cities and towns or pueblos in various parts of it, there was a meeting of the different tribes -men in athletics. The chief sport was endurance races and speed races. The one who could run farthest and in the shortest time became the hero of the country. Year after year, as the races were held east of Mesa at three lakes, my brother (meaning one of his own tribe) always was the victor. There was great feeling against him and my tribe because of it.

Another time had come to run, and the contest was attended by a large host from all the villages. Prior to this time a medicine man (with superhuman power) had captured an eagle and spent months in chopping the feathers of this eagle, with sharp flints, until they became so fine that one could not see them when placed in water, they almost dissolved. This liquid was given to an old woman by the medicine man, and she was told to sit by the nearest lake, and when the young hero came for his last drink before the race he was to be offered this eagle water.

All was ready for the race, each village had spent a year in training their speediest runners. Each one had taken his last drink except the former victor. He went alone to the drinking place and was given the eagle water by the old lady and told that here was a thirst quencher that would last thruout the race. The young man took the proffered drink, and as he drank the liquid, feathers began to come out upon his body, and when he had finished the drink he had become an eagle.

He did not return to run the race, but had forgotten in the transition, and waited on a rock near the shore. The medicine man perceiving that he did not return in ample time, suggested to the leaders that they send a messenger to find out the cause. After making the trip the messenger returned with the statement:

"There is no man there. Nothing but a bald-headed eagle sitting upon a rock."

"Let us go down and capture this eagle," said the

medicine man. So saying, he led the crowd to the lake, all with their bows bent and their arrows in place. Coming near at the signal of the medicine man, they shot their arrows at the eagle, which took flight, and because of its swiftness dodged the arrows and caught them in its talons, until the talons were full. (When the Indian told this part of the story, the white men present laughed at the idea of the eagle being so speedy, when the Indian turned toward us and said: "Where did you get the picture of my brother (the eagle) on your dollar, with its claws filled with arrows, if this is not a true story?")

Then the eagle flew over the Mesa to the Four Peaks (east of Salt River Valley) and had its lair in the highest one, and from this vantage point could look all over the valleys on both sides of the mountain. When he perceived travelers going over the desert, he would fly down upon them and put them to death, eat their flesh and leave their bones as a mute evidence of his perfidy. This because of anger against all human-kind and to get food.

At one time there was a great celebration in the village of Sacaton, and the most beautiful Indian maiden had been chosen queen of the festivity and was dancing in the center of the admiring group, when the Eagle flew down in their midst and, with its talons holding the maiden, carried her off to the mountain peak to be his wife.

He had now become such a menace to the people that various attempts were made to capture the Eagle, but all had failed, until another hero came forth and risked his life for his people. Crawling at night and hiding by day, he finally came within sight of the lair. Seeing the Eagle fly away across the valley, he came to the wife and asked her if she did not want him to help her capture the Eagle. She said she did, but that he was so cunning and cruel that he would find it out and would put to death the intruder.

"Well," said the medicine man, "I turn myself into a fly or a worm and when you get the Eagle to sleep, I will turn myself back into a man and fall upon him and kill him."

"Oh! no," said the wife," his eyes are so keen, he will see you and fall upon you and eat you up."

"Well, then," was the reply, "we will carefully take away some bark from this large tree and then make a hollow inside, and after I get inside then you put the bark back and when the Eagle returns, get him to sleep and whistle and I will come out and with my dagger kill him."

This was the plan accepted and all was placed in readiness, so that when the Eagle came back, his wife said: "Oh! You look so tired. Why not lay your head upon my lap and let me sing you to sleep."

"Pretty nice," thought the Eagle and suited the action to the thought. As soon as she thought he was asleep, she whistled, and the Eagle jumped up, saying, "Why did you give that signal? You're in league with someone."

"Oh, no!" she answered, "I was only tired singing and thought I would whistle a while."

Whereupon he went back to sleep. This time she waited until he snored deeply and there was no doubt of his being asleep, then giving the signal, the medicine man broke the crust from the tree and with the long knife pierced the Eagle to the heart, and his life went out. As it passed out, the power and cunning and authority of the Eagle passed into the medicine man. The Eagle had taken life, the medicine man could restore life and with that power he went over the desert and wherever he found the bones of the dead, he would place them in proper position and call life back into them. They would stand up resurrected beings.

Those who had been dead a short while, when restored remained as Indians, for they had not yet changed color or forgotten their mother-tongue, but those who had been dead a long while, and their bones had all bleached out white, and they had forgotten their original language, but had to learn some other gibberish, were the white men and that is where the white race came from."

Told by John Robinson, Pima Indian, at a meeting at Lehi, Arizona, the author being present.

POKOH, THE OLD MAN

Pai Ute (near Kern River, Cal.)

Pokoh, Old Man, they say, created the world. Pokoh had many thoughts. He had many blankets in which he carried around gifts for men. He created every tribe out of the soil where they used to live. That is why an Indian wants to live and die in his native place. He was made of the same soil. Pokoh did not wish men to wander and travel, but to remain in their birthplace.

Long ago, Sun was a man, and was bad. Moon was good. Sun had a quiver full of arrows, and they are deadly. Sun wished to kill all things.

Sun has two daughters (Venus and Mercury) and twenty men kill them; but after fifty days they return to life again.

Rainbow is the sister of Pokoh, and her breast is covered with flowers.

Lightning strikes the ground and fills the flint with fire. That is the origin of fire. Some say the beaver brought fire from the East, hauling it on his broad, flat tail. That is why the beaver's tail has no hair on it, even to this day. It was burned off.

There are many worlds. Some have passed and some are still to come. In one world the Indians all creep; in another they all walk; in another they all fly. Perhaps in a world to come, Indians may walk on four legs; or they may crawl like snakes; or they may swim in the water like fish.

Myths and Legends of Cal., Judson.

TRADITIONS OF WANDERINGS

Hopi (Arizona)

After the Hopi had been taught to build stone houses, they took separate ways. My people were the Snake

CHIEFS OF LONG AGO

Yellow Bear, Arapaho
Ma-nun-ic, Cheyenne Chief
Little Raven, Arapaho
Whirlwind, Cheyenne Chief

The Chiefs of the Utes whose antecedents were in the tragic story of the Grand Canyon.

people. They lived in snake skins, each family occupying a separate snake skin bag. All were hung on the end of a rainbow which swung around until the end touched the Navajo Mountain. Then the bags dropped from it. Wherever a bag dropped, there was their house. After they arranged their bags they came out from them as men and women, and they then built a stone house which had five sides. Then a brilliant star arose in the southeast. It would shine for a while and disappear.

The old men said, "Beneath that star there must be people." They decided to travel to it. They cut a staff and set it in the ground and watched until the star reached its top. Then they started and traveled as long as the star shone. When it disappeared they halted. But the star did not shine every night. Sometimes many years passed before it appeared again. When this occurred, the people built houses during their halt. They built round houses and square houses, and all the ruins between here and Navajo Mountain mark the places where our people lived. They waited until the star came to the top of the staff again, but when they moved on, many people remained in those houses.

When our people reached Waipho (a spring a few miles from Walpi) the star vanished. It has never been seen since. They built a house there, but Masauwu, the God of the Face of the Earth, came and compelled the people to move about halfway between the East Mesa and the Middle Mesa and there they stayed many plantings. One time when the old men were assembled the god came among them, looking like a horrible skeleton and rattling his bones. But he could not frighten them. So he said, "I have lost my wager. All that I have is yours. Ask for anything you want and I will give it to you."

At that time our people's house was beside the water course. The god said, "Why do you sit there in the mud? Go up yonder where it is dry."

So they went across to the west side of the mesa near the point and built a house and lived there.

Again when the old men assembled two demons came among them, but the old men took the great Baho and chased them away.

Other Hopi (Hopituh) came into this country from time to time and old people said, "Build here," or "Build there," and portioned the land among the newcomers.

LEGEND OF TU-TOK-A-NU'LA (EL CAPITAN)

Yosemite Valley

There were once two little boys living in the valley who went down to the river to swim. After paddling and splashing about to their heart's content, they went on shore and crept up on a huge boulder which stood beside the water. They lay down in the warm sunshine to dry themselves, but fell asleep. They slept so soundly that they knew nothing, though the great boulder grew day by day, and rose night by night, until it lifted them up beyond the sight of their tribe, who looked for them everywhere.

The rock grew until the boys were lifted high into the heaven, even far above the blue sky, until they scraped their faces against the moon. And still, year after year, among the clouds they slept.

Then there was held a great council of all the animals to bring the boys down from the top of the great rock. Every animal leaped as high as he could up the face of the rocky wall. Mouse could only jump as high as one's hand; Rat, twice as high. Then Raccoon tried; he could jump a little farther. One after another of the animals tried, and Grizzly Bear made a great leap far up the wall, but fell back. Last of all Lion tried, and he jumped farther than any other animal, but fell down upon his back. Then came tiny Measuring Worm, and began to creep up the rock. Soon he reached as high as Raccoon had jumped, then as high as Bear, then as high as Lion's leap, and by and by he was out of sight, climbing up the face of the rock. For one whole snow, Measuring-Worm climbed the rock, and at last he reached the top. Then he awakened the boys, and came down the same way he went up, and brought them down safely to the ground. Therefore, the rock is called Tutokanula, the measuring worm. But white men call it El Capitan.

THE CASA GRANDE RUIN OF ARIZONA

Evidences are shown that the building was used for ceremonial services

THE CHILDREN OF CLOUD

Pima (Arizona)

When the Hohokam dwelt on the Gila River and tilled their farms around the great temple which we call Casa Grande, there was a beautiful young woman in the pueblo who had two twin sons. Their father was Cloud, and he lived far away.

One day the boys came to their mother, and she was weaving mats. "Who is our father?" they asked. "We have no one to run to when he returns from the hunt, or from war, to shout to him."

The mother answered: "In the morning look toward the sunrise and you will see a white Cloud standing upright. He is your father."

"Can we visit our father?" they asked.

"Yes," said their mother. "You may visit him, but you must make the journey without stopping. First you will reach Wind, who is your father's eldest brother. Behind him you will find your father."

The boys traveled four days and came to the house of Wind.

"Are you our father?" they asked.

"No, I am your Uncle," answered Wind. "Your father lives in the next house. Go on to him."

They traveled on to Cloud. But Cloud drove them away. He said, "Go to your Uncle Wind. He will tell you something." The Wind sent them back to Cloud again. Thus the boys were driven away from each house four times.

Then Cloud said to them, "Prove to me you are my sons. If you are, you can do what I do."

The younger boy sent chain lightning across the sky with sharp, crackling thunder. The elder boy sent the heat lightning with its distant rumble of thunder.

"You are my children," said Cloud. "You have power like mine."

But again he tested them. He took them to a house

near by where a flood of rain had drowned the people. "If they are my sons," he said, "they will not be harmed."

Then Cloud sent the rain and the storm. The water rose higher and higher, but the two boys were not harmed. The water could not drown them. Then Cloud took them to his home and there they stayed a long, long time.

But after a long time, the boys wished to see their mother again. Then Cloud made them some bows and arrows differing from any they had ever seen, and sent them to their mother. He told them he would watch over them as they traveled but they must speak to no one they met on their way.

So the boys traveled to the setting sun. First they met Raven. They remembered their father's command and turned aside so as not to meet him. Then they met Roadrunner, and turned aside to avoid him. Next came Hawk and Eagle.

Eagle said, "Let's scare those boys." So he swooped down over their heads until they cried from fright.

"We were just teasing you," said Eagle. "We will not do you any harm." Then Eagle flew on.

Next they met Coyote. They tried to avoid him, but Coyote ran around and put himself in their way. Cloud was watching and he sent down thunder and lightning. And the boys sent out their magic thunder and lightning also, until Coyote was frightened and ran away.

Now this happened on the mountain top, and one boy was standing on each side of the trail. After Coyote ran away, they were changed into mescal -the very largest mescal ever known. The place was near Tucson. This is the reason why mescal grows on the mountains, and why thunder and lightning go from place to place - because the children did. That is why it rains when we gather mescal.

THE CLOUD PEOPLE

Sia (New Mexico)

Now all the Cloud People, the Lightning People, the

Thunder and Rainbow Peoples followed the Sia into the upper world. But all the people of Tinia, the middle world, did not leave the lower world. Only a portion were sent by the Spider to work for the people of the upper world. The Cloud People are so many that, although the demands of the earth people are so great, there are always many passing about over Tinia for pleasure. These Cloud People ride on wheels, small wheels being used by the little Cloud children and large wheels by the older ones.

The Cloud People keep always behind their masks. The shape of the mask depends upon the number of the people and the work being done. The Henati are the floating white clouds behind which the Cloud People pass for pleasure. The Heash are clouds like the plains and behind these the Cloud People are laboring to water the earth. Water is brought by the Cloud People, from the springs at the base of the mountains, in gourds and jugs and vases by the men, women and children. They rise from the springs and pass through the trunk of the tree to its top, which reaches the Tinia. They pass on to the point to be sprinkled.

The priest of the Cloud People is above even the priests of the Thunder, Lightning and Rainbow Peoples. The Cloud People have ceremonials, just like those of the Sia. On the altars of the Sia may be seen figures arranged just as the Cloud People sit in their ceremonials.

When a priest of the Cloud People wishes assistance from the Thunder and Lightning Peoples, he notifies their priests, but keeps a supervision of all things himself.

Then the Lightning People shoot their arrows to make it rain the harder. The smaller flashes come from the bows of the children. The Thunder People have human forms, with wings of knives, and by flapping these wings they make a great noise. Thus they frighten the Cloud and Lightning People into working the harder.

The Rainbow People were created to work in Tinia to make it more beautiful for the people of Ha-arts, the earth, to look upon. The elders make the beautiful rainbows, but

the children assist. The Sia have no idea of what or how these bows are made. They do know, however, that war heroes always travel upon the rainbows.

THE CORN MAIDENS

Zuni (New Mexico)

After long ages of wandering, the precious Seed-things rested over the Middle at Zuni, and men turned their hearts to the cherishing of their corn and the Corn Maidens instead of warring with strange men.

But there was complaint by the people of the customs followed. Some said the music was not that of the olden time. Far better was that which of nights they often heard as they wandered up and down the river trail. Wonderful music, as of liquid voices in caverns, or the echo of women's laughter in water-vases. And the music was timed with a deep-toned drum from the Mountain of Thunder. Others thought the music was that of ghosts of ancient men, but it was far more beautiful than the music when danced the Corn Maidens. Others said light clouds rolled upward from the grotto in Thunder Mountain like to the mists that leave behind them the dew, but lo! even as they faded the bright garments of the Rainbow women might be seen fluttering, and the broidery and paintings of these dancers of the mist were more beautiful than the costumes of the Corn Maidens.

Then the priests of the people said, "It well may be Paiyatuma, the liquid voices of his flute and the flutes of his players."

Now when the time of ripening corn was near, the fathers ordered preparation for the dance of the Corn Maidens. They sent the two Master-Priests of the Bow to the grotto at Thunder Mountains, saying, "If you behold Paiyatuma and his maidens, perhaps they will give us the help of their customs."

Then up the river trail the priests heard the sound of a drum and strains of song. It was Paiyatuma and his seven

maidens, the Maidens of the House of Stars, sisters of the Corn Maidens.

The God of Dawn and Music lifted his flute and took his place in the line of dancers. The drum sounded until the cavern shook as with thunder. The flutes sang and sighed as the wind in a wooded canon while still the storm is distant. White mists floated up from the wands of the Maidens, above which fluttered the butterflies of Summer-land about the dress of the Rainbows in the strange blue light of the night.

Then Paiyatuma, smiling, said, "Go the way before, telling the fathers of our custom, and straightway we will follow."

Soon the sound of music was heard, coming from up the river, and soon the Flute People and singers and maidens of the Flute dance. Up rose the fathers and all the watching people, greeting the God of Dawn with outstretched hand and offering of prayer meal. Then the singers took their places and sounded their drum, flutes, and song of clear waters, while the Maidens of the Dew danced their Flute dance. Greatly marveled the people, when from the wands they bore forth came white clouds, and fine cool mists descended.

Now when the dance was ended and the Dew Maidens had retired, out came the beautiful Mothers of Corn. And when the players of the Flutes saw them, they were enamored of their beauty and gazed upon them so intently that the Maidens let fall their hair and cast down their eyes. And jealous and bolder grew the mortal youths, and in the morning dawn, in rivalry, the dancers sought all too freely the presence of the Corn Maidens, no longer holding them so precious as in the olden time. And the matrons, intent on the new dance, heeded naught else. But behold! The mists increased greatly, surrounding dancers and watchers alike, until within them, the Maidens of Corn, all in white garments, became invisible. Then sadly and noiselessly they stole in amongst the people and laid their corn wands down amongst the trays, and laid their white broidered garments thereupon, as mothers lay soft kilting over their babes. Then even as the mists became they, with their mists drifting, fled away to the far South Summer-land.

SAND PAINTING OF THE SONG-HUNTER

The Navajo Blanket

The black cross bars denote pine logs; the white lines the froth of the water; the yellow, vegetable debris gathered by the logs; the blue and red lines, sunbeams. The blue spot in the center of the cross denotes water. There are four Hostjoboard. Each couple sits upon one of the cross arms of the logs. The gods carry in their right hands a rattle, and in their left sprigs of pinion; the goddesses carry pinion sprigs in both hands.

Hasjelti is to the east of the painting. He carried a squirrel skin filled with tobacco. His shirt is white cotton and very elastic. The leggins are of white deer-skin, fringed, and his head is ornamented with an eagle's tail; at the tip of each plume there is a fluffy feather from the breast of the eagle. The projection on the right of the throat is a fox skin.

Hostjoghon is at the west. His shirt is invisible, the dark being the dark of the body. His staff is colored black from a charred plant. Two strips of beaver skin tipped with six quills of the porcupine are attached to the right of the throat. The four colored stars on the body are bead ornaments. The top of the staff is ornamented with a turkey's tail. Eagle and turkey plumes are alternately attached to the staff.

The Naaskiddi are north and south of the painting. They carry staffs of lightning ornamented with eagle plumes and sunbeams. Their bodies are nude except the loin skirt. The hunch upon the back is a black cloud and the three groups of white lines indicate corn and other seeds. Five eagle plumes are attached to the cloud-back, since eagles live among the clouds. The body is surrounded by sunlight. The lines of blue and red which border the cloud-back denote sunbeams penetrating storm-clouds. The black circle zig-zagged with white around the head is a cloud basket filled with corn and seeds of grass. On each side of the head are five feathers of the red-shafted flicker.

Thunderbird.... .... Sacred bearer of Happiness unlimited

Swastika.... .... Good Luck

Arrow.... .... Protection

Crossed Arrows.... .... Friendship

Arrowhead.... .... Alertness

4 Ages.... .... Infancy-Youth-Middle and Old Age

Cactus.... .... Sign of the desert

Gila Monster.... .... Sign of the desert

Cactus Flower.... .... Courtship

Horse.... .... Journey

Saddle Bags.... .... Journey

Bird.... .... Carefree—Lighthearted

Lightning Snake

Snake.... .... Defiance, Wisdom

Thunderbird Track.... .... Bright Prospects

Deer Track.... .... Plenty Game

Bear Track.... .... Good Omen

Rattlesnake Jaw .... Strength

Sun Rays .... Constancy

Headdress .... Ceremonial Dance

Butterfly.... .... Everlasting Life

Coyote Tracks

Man.... .....Human Life

Rain Clouds.....Good Prospects

Lightning and Lightning Arrow.....Swiftness

Swastika with Circle.. .. ....4 corners of the world—Lake in center

Days and Nights.... ....Time

Morning Stars.... ....Guidance

Sun Symbols.... ....Happiness

Running Water.... ....Constant Life

Raindrop-Rain.... ....Plentiful Crops

Hogan.... .....Permanent Home

Tepee.... ....Temporary Home

Sky Band.... .....Leading to Happiness

Medicine Man's Eye.. .. ....Wise-Watchful

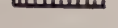
Warding off Evil Spirits

Mountain Range

Big Mountain.... ....Abundance

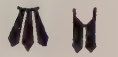
House of Water

Lasso.... .....Captivity



Fence.... ....Guarding good luck

Enclosure for Ceremonial Dances



Eagle Feathers.... .....Chief

Paths Crossing

The Rainbow goddess, upon which these gods often travel, partly encircles and completes the picture.

These sand pictures are drawn upon common yellow sand, brought in blankets, and laid in squares about three inches thick and four feet in diameter. The colors used in decoration were yellow, red and white, secured from sand stones; black from charcoal, and grayish blue made from white sand and charcoal mixed with a very small quantity of yellow and red sands.

(From eighth annual report of the Bureau of Ethnology, abridged from description of James Stevenson.)

THE SPIDER WOMAN

The Why of the Snake Dance

According to J. W. Schultz, in the *Pacific Monthly* for August, 1908, is the story of it which the priests of the Moquis relate, in hushed voices, to certain favored ones:

"Away back in the long ago when the Moquis lived in cliff dwellings, a youth would sit day after day on the edge of the height, gazing down at the rushing river so far below. He was different from all the other young men of the tribe, he did not care for sports—he did not court the young girls; always, day after day, he sat gazing at the river, silent, solemn, a faraway look in his eyes. His parents became anxious about him, fearing that he was mentally unsound, and the youths and maidens jeered at him, joked about him, saying: 'He is an old man; old man without mind or strength.'

"After sitting on the edge of the cliff day after day for several summers and winters, he went to his home one evening and said to his mother: 'I must leave you for a while; I have been gazing at the river this long, long time and it is calling me; I must go down it and learn where it ends—if end it does; I must see that far land through which it flows.'

"His mother began to cry, and brokenly, between her sobs, begged him to think no more of such a journey. 'No

one has ever been away down in that beyond country,' she said; 'no one knows what it is like what dreadful monsters may inhabit it. Do not go, my son. You are my all; if I should lose you I would die.'

"Then his father came in and the mother ran over to him and told him of this wild plan of their son and begged him to forbid it. The son sat silent, making no further plea; the father sat with bowed head, considering what he had heard; finally he said:

" 'It is for men to do things; to travel and learn what this great land is like. I think, mother, that he must go; something—something beyond our knowledge, is calling him. He may meet great dangers—he may never return—yet must he go.'

"In vain the mother cried and pleaded, the father had decided and the youth was to have his way. Therefore, she determined to do all in her power to make this venture into the unknown easy for him. Calling to her assistance other women, with great labor they collected enough drift logs for a raft and bound them strongly together with rawhide thongs and worm-grass ropes. Then she provided food; ground corn, dried squash and other things; sacks of her store of food she placed on the raft.

"The time came for the youth to depart and his father had a last talk with him.

" 'You may meet a strange people away down in that unknown country,' he said, 'and if you do, a few presents to them will perhaps help you to be kindly treated. Here, my son, are four little packages of my choicest medicine, and here is a little bag of sacred meal. Keep the meal for offerings in case of danger; give the presents to those whom you may meet in your wanderings.'

"The youth descended the great cliff, all the people following to see him start on the fearsome journey. He sat down on the raft and kindly hands pushed it out into the current. His mother, sobbing bitterly, would have followed him had she not been held; his father turned away and covered his head with his robe so that no one could witness the tears streaming from his eyes. And thus, swiftly borne

by the current, the youth on his raft was swept around the bend of the stream and had really begun his journey.

"On he went, and on, with a long stick fending the raft from projecting boulders and shallow places. Several days he traveled, camping by night on the shore, seeing no one—nothing but the different kinds of game and other animals—the deer, the bighorn, the coyotes, the cougars and badgers, which were then very plentiful in the land.

"One morning as he was drifting along close to the shore, he heard someone weirdly singing. Shoving the raft hard against the sand, he stepped ashore to see who and what kind of a person the singer might be. Even as he sprang off to the ground an old, old woman appeared, calling and beckoning to him. Bent with age she was, and white-haired and furrow-faced. 'Whence come you?' she asked.

" 'The river has called me,' he replied, 'I seek to know all about it—how far it goes —to what end—and of the country bordering it.'

" 'Youth,' said she, 'it matters not where the river goes. Come with me and I will show you something far better than that you have planned. I will show you the people of the Under World. I am the Spider Woman. I will change myself into a little spider and hide myself in the fold of your ear and you must be very careful not to scratch me off or bruise me or you will get into trouble. I will keep whispering to you—directing you—and you must do exactly as I say.'

"The Youth agreed to that, and removing his sacks of food and little bundles of gift offerings from the raft, the old woman spider in his ear directed his course. Traveling for some distance, he came to a large hole in the ground. 'Descend this!' he was told, and he entered it with hesitation, it was so dark and fearsome a place. Down, down it slanted and he felt his way along it, thinking many times to turn and flee back to the sunlight, but ever, as if knowing his thoughts, the spider encouraged him: 'Go on,' she kept telling him, 'Go on, all will be well.'

"At last, after what seemed to him a long night's travel, he saw light again and, arriving at the mouth of the tunnel, stepped out into the Under World. Here was a beautiful

country and a large pueblo. Directed by the spider he mounted a ladder of one of the houses and stepped off on its roof. Here a terrible sight met his eyes; two huge grizzly bears that guarded the entrance arose and with bristling hair growled fiercely at him.

" 'Quick!' whispered the spider, 'Open your sack of sacred meal and sprinkle some of it upon them!'

"He did so with trembling hands, and at once the grizzlies lay down, rested their heads on their paws and closed their eyes. 'Now all is well,' said the spider; 'fear not; descend the ladder!'

"In the house, lighted by a small fire, he found a number of men assembled—fine looking men, evidently chiefs of the tribe, and to him who sat in the principal place the youth advanced and handed one of the presents his father had provided.

" 'You are welcome,' said this man, who proved to be the chief. Some women were there, and one of them, a beautiful young maiden, was ordered to set food before him. The two talked together of various things, and he told her whence he had come.

"The men were singing strange songs and saying various prayers. After a time the chief questioned him, and he told of his journey and his quest, but no word said he of the spider; she whispered him to be quiet about her.

"There he remained for four days, well cared for, and then the chief said to him: 'I see that you are worth a trial, you are well-behaved, attentive to our prayers and songs; I wish you to see everything—learn everything—learn everything in this Under World of ours. Go you now to the other villages and visit there for a time—it is not far—and then return here.'

"At the entrance, on top of the house in this next pueblo, to which the spider guided him, two mountain lions on guard arose and barred his way, spitting and switching their tails. These he also sprinkled with the sacred meal and they became quiet. He passed them and descended into the room. Here also he found the head men of the village assembled, engaged in offering prayers, in dancing, and singing sacred songs. And having advanced and offered the

chief a present, he was made welcome. Four days he stayed there, listening to them, and then went on in turn to two other pueblos he had visited and was more kindly welcomed than ever. The beautiful maiden waited upon him, the chief talked long and earnestly to him.

" 'I see,' he said, 'that you are a steady, wise young man. Therefore I am going to be good to you. These prayers and songs you have heard are all for rain, the rain that makes our corn and other things grow big and ripen. Do you think you can remember them? go back and teach them to your people.'

"The youth repeated and sang them all without one mistake, and performed the dances perfectly.

" 'That is well,' said the chief: 'You may now return to your home. I see that this maiden loves you, so I give her to you. All this you have learned here you must be careful to teach your wise ones, so that it may be handed down from father to son for evermore, and be the means of bringing the rain when it is sorely needed. We, the Snake People, have learned much by long and careful study. All this is a free gift to you from us. You may depart.'

"Hand in hand the young couple left the place, and, guided by the spider, came to another hole in the earth, running straight up into the blue sky and sunlight of the Upper World.

"Here the spider, descending from the youth's ear, wove a basket of strong web and drew them up in it to the faraway surface of the earth, where she bade them goodbye and disappeared in the distance.

"The youth saw the pueblo of his people; thither he led his young wife, and there was great rejoicing over his return. His tales of all he had seen and learned were listened to with wonder; the songs and prayers and dances he taught were learned quickly.

"All was peace and happiness in the pueblo. Rains fell copiously. The crops were large. In honor and gratefulness for what he had done the people named the youth Eldest Brother.

(The young couple had brought with them a number of snakes which they kept concealed and used secretly to help bring rain. Then one day they brought them forth to the dance and introduced them to the people. The Moquis were so disgusted at the loathsome snakes that they ordered the snakes out of the village.)

" 'If that be done to her,' said Eldest Brother, 'then I go too.' They departed, the woman carrying her snake people, and set up a little home of their own some distance from the pueblo. The snakes grew and crawled away out on the desert to live the life which was natural to them.

"Then came a season of drought and the crops withered and died. Although the people sang the songs, offered the prayers and performed the dances Eldest Brother had taught them, the sky remained cloudless; there was not even any dew at night, to say nothing of rain. More seed was planted in the fields, but it did not sprout. Day after day the sun poured its heat on the dry and dusty land.

"Then in their trouble the people sent messengers to Eldest Brother: 'What is wrong?' they asked. 'Why have these prayers and songs and dances you taught us failed to bring the rain? Have we omitted any part of them?'

" 'You have done a grievous wrong,' he replied, 'those people of the Under World are Snake People, and you have driven their kin from your pueblo. Never will you get rain unless you atone for it.

" 'Oh, we will atone!' cried the elders, 'we will atone; tell us what to do.'

" 'You will go out on the desert,' he replied, 'and gather in these younger brothers, and taking them to a Kiva (sacred house) wash them carefully, purifying their bodies. Then you will carry them with you in the sacred dance. Thus will their kindred of the Under World be appeased and your prayers to the gods will be answered.'

"This they did, first recalling Eldest Brother and his family to the pueblo to remain there. Forth on the desert they went, and whenever they found a rattlesnake, quickly seized it, put it in a sack and carried it to the Kiva. Near and far they searched for them, and when no more were to

be found, the snakes were carefully washed and the dance was held. Then Eldest Brother's counsel was proven to be true. The rains did fall and plentifully, and the needed crops were heavy. Ever since that time in the long ago once every year these people have held the sacred dance."

Farish's *History of Arizona*, Vol. 7, pp. 170-178.

The Moqui Snake Dance

"For sixteen days beforehand the professional 'snake men' have been in solemn preparation for the great event, sitting in their sacred rooms (estufas), which are carved in the solid rock. For many days before the dance (as before nearly all such ceremonies with the Pueblos) no food must pass their lips, and they can drink only a bitter tea, called mah-que-be, made from a secret herb, which gives them security against snake poison. They also rub their bodies with prepared herbs. Six days before the date of the dance the snake men go down the mesa into the plain and hunt eastward for rattlesnakes. Upon finding one the hunter tickles the angry reptile with the 'snake whip' (bahoo), a sacred bunch of eagle feathers, until it tries to run. Then he snatches it up and puts it into a bag. On the next day the hunt is to the north; the third day to the west; the fourth day to the south, which is, you must know, the only possible order in which a Pueblo dares to box the compass. To start first south or north would be a dreadful impiety in his eyes. The captured snakes are then kept in the khiva (sacred room called estufa in the other pueblos), where they crawl about in dangerous freedom among the solemn deliberators. The night before the dance the snakes are all cleansed with great solemnity at an altar which the snake captain has made of colored sands drawn in a strange design.

"The place where the dance is held is a small open court, with the three story houses crowding it on the west and the brink of the cliff bounding it on the east. Several sacred rooms hollowed from the rock, with tall ladders leading into them, are along this court. At the south end of the court stands the sacred dance rock, a natural pillar about fourteen

PRESIDENT JOSEPH F. SMITH

who labored as a missionary among the Hawaiians at the age of fifteen. The Hawaiians descended from the same stock as the Indians of America, going from America (according to their legends) 65 generations ago.

SNAKE DANCE AT MISHONGNOVI, ARIZONA

Snakes brought from the Lower World gods assist in bringing rain

feet high, left by water wearing upon the rock floor of the mesa's top. Midway from this to the north end of the court has been constructed the kee-si, or sacred booth of cottonwood branches, its opening closed by a curtain. Just in front of this a shallow cavity has been dug and then covered with a strong and ancient plank, with a hole in one side. This covered cavity represents Shi-pa-pu, the great Black Lake of Tears, a name so sacred that few Indians will speak it aloud, whence, according to the common belief of all southwestern Indians, the human race first came.

"On the day of the dance the captain of the snake men places all the snakes in a large buckskin bag and deposits this in the booth (snake kibva). All the other active participants are still in their room, going through their mysterious preparations. Just before sunset is the invariable time for the dance.

"Long before the hour the housetops and the edges of the court are lined with an expectant throng of spectators: the earnest Moquis, a goodly representation of the Navajos, whose reservation lies just east, and a few white men. At about 5:30 in the afternoon the twenty men of the antelope order emerge from their own special room in single file, march thrice around the court, and go through certain sacred ceremonies in front of the booth. Here their captain sprinkles them with a consecrated fluid from the tip of an eagle feather. For a few moments they dance and shake their guajes (ceremonial rattles made of gourds) in front of the booth, and then they are ranged beside it, with their backs against the walls of the houses; among them are the youngsters that day admitted to the order, in which they will thenceforward receive life-long training, dimpled tots of from 4 to 7 years old, who look extremely cunning in their strange regimentals.

"Now all is ready, and in a moment a buzz in the crowd announces the coming of the seventeen priests of the snake order through the roofed alley just south of the dance rock. These seventeen enter the court in single file at a rapid gait, and make the circuit of the court four times, stamping hard with right foot upon the sacred plank that covers Shi-pa-pu as they pass in front of the booth. This is to let the Cachina

(spirits of divinities) know that the dancers are now presenting their prayers.

"When the captain of the snake order reaches the booth on the fourth circuit the procession halts. The captain kneels in front of the booth, thrusts his right arm behind the curtain, unties the sack, and in a moment draws out a big, squirming rattlesnake. This he holds in his mouth with his teeth about six inches back of the ugly triangular head, and then he rises erect. The captain of the antelope order steps forward and puts his left arm around the snake captain's neck, while with the snake whip in his right hand he smooths the writhing reptile. The two start forward in the peculiar hippety-hop, hop, hippety-hop of all the Pueblo dances; the next snake priest draws forth a snake from the booth and is joined by the next antelope man as partner, and so on, until each of the snake men is dancing with a deadly snake in his mouth and an antelope man accompanying him.

"The dancers hop in pairs thus from the booth to the dance rock, thence forth, and circle toward the booth again. When they reach a certain point, which completes about three-quarters of the circle, each snake man gives his head a sharp snap to the left and thereby throws his snake to the rock floor of the court, inside the ring of dancers, and dances on to the booth again to extract a fresh snake and make another round.

"There are three more antelope men than snake men, and these three have no partners in the dance, but are intrusted with the duty of gathering up the snakes thus set free and putting them back into the booth. The snakes sometimes run to the crowd, a ticklish affair for those jammed upon the very brink of the precipice. In case they run, the three official gatherers snatch them up without ado; but if they coil and show fight these antelope men tickle them with the snake whips until they uncoil and try to glide away, and then seize them with the rapidity of lightning. Frequently these gatherers have five or six snakes in their hands at once. The reptiles are as deadly as ever; not one has had its fangs extracted.

The Chief of the Utes called his Council together and told them of his son's appointment as Chief.

WHITE CLOUDS SINGERS

"At last all rush together at the foot of the dance rock and throw all their snakes into a horrid heap of threatening heads and buzzing tails. I have seen that hillock of rattlesnakes a foot high and four feet across. For a moment the dancers leap about the writhing pile, while the sacred corn meal is sprinkled. Then they thrust each an arm into that squirming mass, grasp a number of snakes, and go running at top speed to the four points of the compass. Reaching the bottom of the great mesa (Hualpi, where the chief snake dance is held, is 660 feet above the plain), they release the unharmed serpents.

"These astounding rites last from half an hour to an hour, and end only when the hot sun has fallen behind the bald western desert. Then the dancers go to their sacred purification with the secret herb, and the awed onlookers scatter to their quaint homes, rejoicing at the successful conclusion of the most important of all the public ceremonials of Moqui. It is believed by the Hopi (Moquis) that the rattlesnake was one of their first ancestors, the son of the Moqui Adam and Eve, and they have a very long and complicated folk story about it. The snake dance is, therefore, among other superstitious aims, designed to please their divinities."

As told by Charles F. Lumis.

Farish's *History of Ariz.*, Vol. 7, pp. 186-190.

The Romantic Creation of the Grand Canyon of Arizona

Long, long ages ago, when the world was still young, there lived a tribe in the high up mountains in what is now called Utah, that were called Utes (meaning high up Indians). A remnant of that once great tribe still survive.

Their chief of the ages agone, as his mortal race was nearing its close, called together his people that he might appoint his successor. His oldest son was the natural heir, but he was without a queen to lend dignity to his position. The old chief demanded that he select a wife.

The son called together the old sub-chiefs as well as the younger ones. To them he laid a plan to choose a bride

THE MEDICINE MAN

White Cloud decked out to meet the maiden who won his love.

from some neighboring tribe that the alliance might strengthen them.

The old men stood for marrying within the tribe, as the custom of the past demanded, but the younger ones favored the idea of increasing the power of the Utes by such a move. It was left to the old chief to settle and he gave his consent for an inter-marriage with an adjoining tribe.

Giving his son his long pipe of peace and some presents, he sent him out to find the choice of his heart. He was accompanied by some of the younger warriors. They first visited the Bannocks on the North, being well received and entertained with characteristic dances and feasts. Here they had the privilege of seeing the most beautiful of the maidens of the tribe in their prettiest attire, but were not attracted by any of them.

Then they passed among the Blackfeet and were still unmoved. Then going South they came among the Navajoes, where a royal entertainment was given them, presents were exchanged and the young squaws were seen. Though they were decked with some artistically designed Navajo blankets and presented an excellent display of native beauty, still there was something lacking to satisfy the young Ute.

The Zuni village in Eastern Arizona was next visited, where the Corn Dance was witnessed and a very interesting entertainment was given within the mystical pueblo village. Some of the Albino maidens also took part in the ceremonies and, though the Zunis are a very superior Indian, yet the Ute chieftain was still not satisfied. With the tribesmen standing on the highest hogan on top of the mound-like village and chanting their farewell, they passed in a westerly direction into the Hopiland, calling at Awatobi, Walpi, Shongopovi, Mishhongnovi to Oraibi where the chief of the Hopis dwelt. He was taken into the sacred kivas and there let into the secret ceremonies of the Order of the Snake and the Order of the Antelopes.

A Snake Dance followed the Corn Dance, and the Antelope Dance came in the line of entertainment. This was followed by the squash blossom parade of the pretty Hopi-girls, with their hair whorled up the sides in terraces.

With all this entertainment he fell in love with the peaceful religious minded Hopis, and when he got a glimpse of the chief's daughter his heart beat so fast that he nearly came revealing his thoughts in expressing his feelings. Asking for a council session with the chief and his warriors, he proposed a union of the Hopis and the Utes as one nation, the present chief of the Hopis to rule the southern division of this Ute chief the northern. As a sealing of this group in fast bonds that would make them one, he asked for the hand of the chief's daughter in marriage.

The chief in a crafty speech told of the past greatness of the Hopis and their tribal laws and customs. He claimed friendship for the Utes, but as the law of the tribe forbade intermarriage with any other he could not grant the desire of the Ute.

The young chief, with bowed head, sorrowfully replied that he would let the chief take further time to consider the matter and that in a few moons he would return for a more reflective answer. So saying he bade goodbye to the Hopis and left for his northern home.

At that far distant time there was a great lake which covered part of the southern section of present Utah and Nevada and northern Arizona, and they had to make a detour around it.

Though the young chief returned to his people rather dejected; he felt that he had accomplished something – he had found the one who answered the call of his heart and he could not think of giving her up. So his days were spent in joyful anticipation of meeting her again.

While he was gone, word had reached the Hopi princess of his desire for her. She too had felt a throbbing near the heart and a desire to be in the company of the young chieftain. Why not let him know she loved him? As the thought grew, the desire to flee to him increased, but better judgment said to wait until he returned. Her mother was approached to get her to urge the match, but was repulsed by her surly lord.

This made him all the more in opposition, and he proposed to his council that they put him to death when he

came for another answer. The chief was to receive him in honor and then inside the council house, when the answer was given, at a signal of the Hopi chief the young man was to be pierced with a javelin. At all the council meetings the maiden had a spy who brought to her all the doings there. When she learned of the decision, she dispatched a messenger to her Ute lover and informed him, also told him of her love and desire to marry him, but warned him to save his precious life.

Receiving the message, the young chief was prepared when he came for the final answer of the Hopi chief. He brought with him two of his most active young warriors. Entering the council house after a public reception, the Ute was placed in the center of the circle that was to decide his fate, and two Hopis with long javelins stood inside the doorway blocking exit.

The Hopi chief reviewed in length the greatness of his people, how that they had received from the earliest prophets who came to this land sacred knowledge, accompanied by solemn obligations, how his people had been led by the wise ones of the Under World, where lived Divine Beings, and were the most highly favored of all Indian tribes, that his people were a peaceful folk, signified by their name Hopi -meaning peaceful—how that, because they refused to fight, the Navajoes had called them Moquis—meaning Dead Indians —and that the Utes were known as a warring tribe. Under no consideration would he consent to his daughter marrying the Ute. Then, giving the signal, the two guards at the door made a lunge to strike the Ute. Like a flash the two Ute attendants threw sand in their eyes and the Ute chief dodged down and crawled out of the doorway in an instant and was gone.

Mounting his swift steed, he raced for his hiding place in Rainbow Canyon, near Rainbow bridge, and there, as per former agreement with the Hopi princess, awaited her coming.

The next day the Hopi chief, thinking he had forever rid himself of the Ute, left for his annual hunting ground. In the evening, when all in Oraibi had retired for the night, Tankinini—the Hopi's daughter –quietly placed a saddle

and some extra Navajo blankets in her bed, arranging it to appear like she was still there.

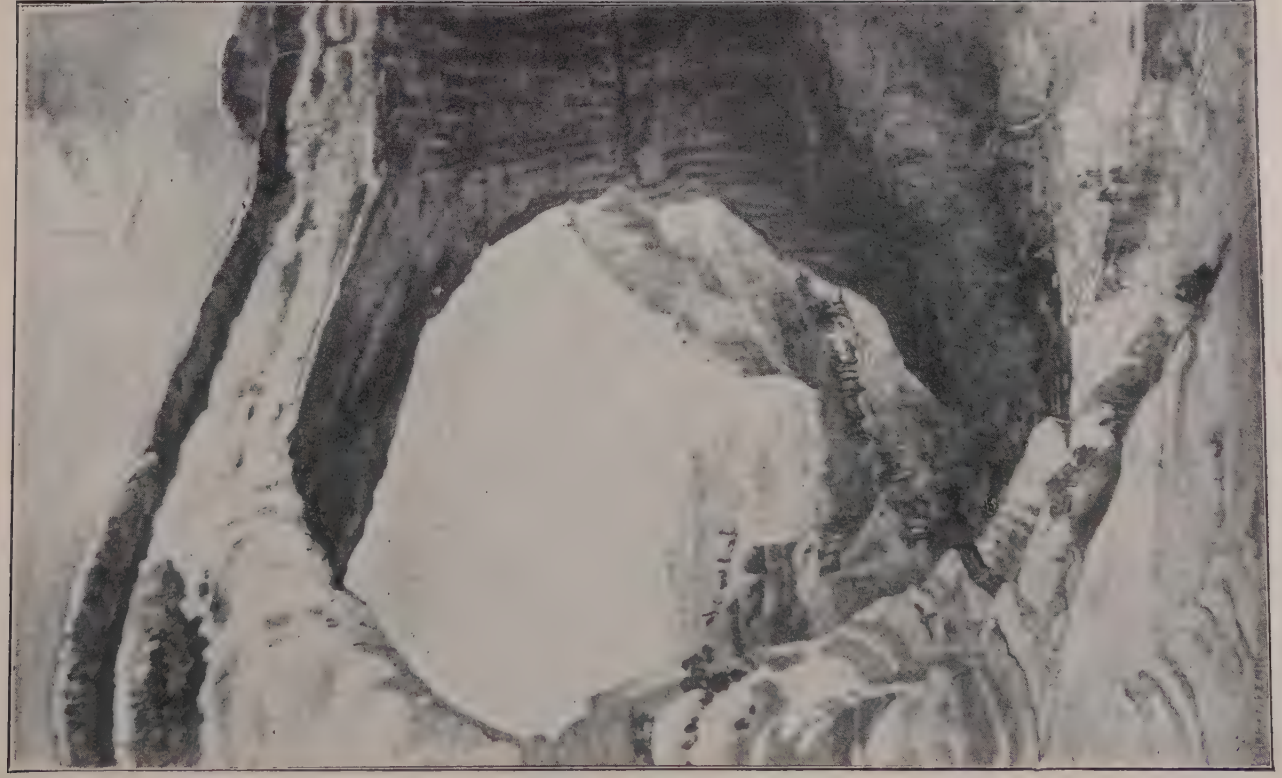
When the chief's wife arose she glanced toward the bed and thought the pile her sleeping daughter, and like many a fond mother, let her continue her beauty sleep. Along about 9 o'clock, needing her to help with the morning's work, she called her and, getting no response, thought her sound asleep. She continued her housework, after the morning meal, then called again, still no answer. This time she decided to wake her, so stepping by her bed she shook the quilts —no answer— then, throwing back the covers, she was frantic to find the saddle and blankets piled in her place.

Now it dawned upon her that her daughter had rushed away with the Ute, and summoning the nearest messenger rushed him off for the hunting ground to inform the chief.

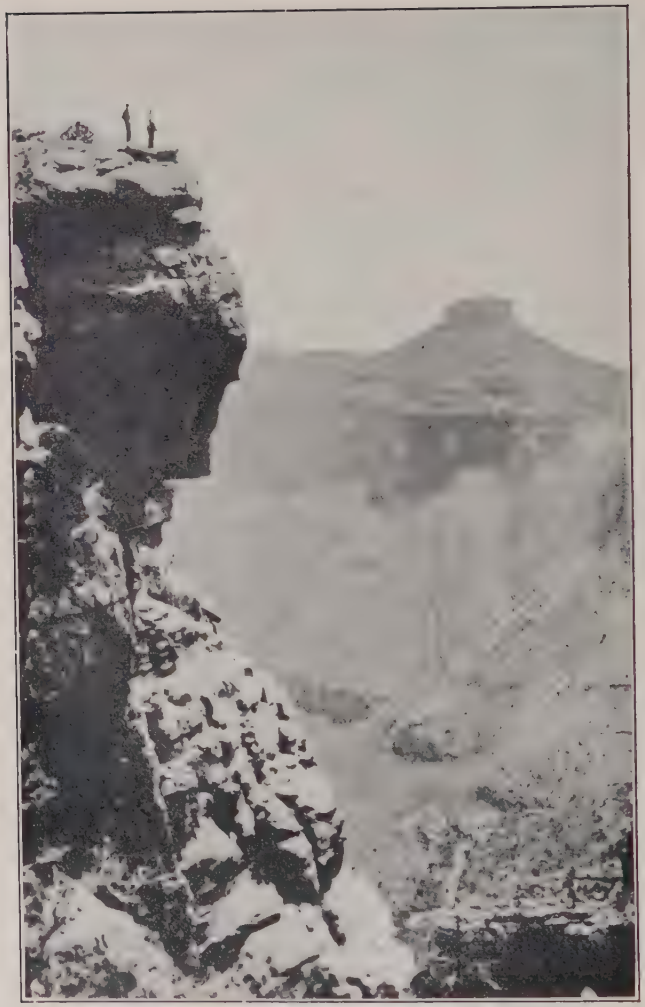
In the meanwhile, Tankinini reached the Rainbow Bridge, and under its awe-inspiring archway, she pledged her love to the Ute, and in the presence of her attendant and his two warriors, he took the marriage vow, promising to be ever true to the fair maiden. The honeymoon was begun in the mad rush for the north, where lived the Utes in the high-up mountain fastnesses. While they had fast horses, they had no change, and their steed became exhausted, so they were compelled to take frequent stops to rest them and let them browse on the grass.

When the chief was informed of the run-away of his fair daughter, he summoned his best riders and the horses with most speed and endurance to go in pursuit, leading them in person. While they were about two days behind them, they had the advantage in having extra horses to change off when the ones they were riding became the least tired, and also knew where the fresh horses could be obtained en route. Day and night they followed them and on the fourth day came in view of them in the distance across the Painted Desert.

White Cloud, the Ute Chief, and his bride—Tankinini —saw a speck of dust arising in the far distance and knew its portending evil. They rushed their tired horses faster and faster, but to no avail, for they could see the Hopis were



The Augusta Bridge, Southern Utah, where White Cloud and his Hopi bride were joined in wedlock



THE GRAND CANYON OF ARIZONA

Created to separate the lovers from the angry chief

gaining on them. Nearer and nearer they came, until they were within about eight miles of them. Desperation filled the soul of White Cloud and his fellow warriors, for they knew capture meant sure death. Tankinini, the fair one, was not so frightened, as she felt that Cotukinuniwa, the Heart of the Stars, and Balikokon, the Great Water Snake, together with the Katcina angels, or "those who have listened to the Gods," would come to their rescue, and she pleaded with White Cloud to pray to them for succor.

White Cloud stopped his horse and the others followed his example –upon his knees he dropped and the others formed the circle. He asked Tankinini to pray first. She called upon all the divine hosts to come to their rescue, especially did she plead with Balikokon, who had such power over the elements and nature, to save them. White Cloud followed with an impassioned appeal and the others joined in the loud acclaim for protection, then White Cloud asked loudly of the God of Tankinini to cause that a great chasm be opened up between them and the pursuing party as a permanent line to separate the Utes from the Hopis and save them from disaster.

Immediately the earth began to shake and the thunder to roar, the quaking increased until they could not keep on their knees, but all fell to the ground. An awful ripping noise deafened their ears, hailstones blinded them, all nature seemed at war; a mighty roaring sound followed, an intense darkness ensued; when the mist had cleared, the noise ceased, the shaking stopped, and the amazed group gained their equilibrium, they saw stretched before them the grandest sight in all the earth –for there was created the mighty chasm that was to stagger the world with its majesty – the Grand Canyon of Arizona.

The mighty Lake Bonneville rushed in torrents thru it in mad rush to reach the sea, and over a mile in depth and seven miles in width of an impassable chasm separated forever the irate Hopi from his run-away daughter and her Ute chief lover. To this day the Utes and Hopis have a dividing line.

The Flutes Magnetic Call

Many, many moons ago, there came into the pass near Sacaton, Arizona, leading into the Salt River Valley, two young men and their mother. They were of a superior people, highly cultured and intelligent.

Their father was the leader of a great people who had fallen in battle in the Southland and only the two sons with their mother escaped from the slaughter. The names of these boys were Parahan and Parahatchee.

They made their home out of stone in this canyon entrance to the Salt River Valley—the ruins of which are still in evidence. They raised grain and vegetables on the Gila River, about two miles south of their home.

As the day's work was over, it was their custom to sit on a great stone seat on the side of the mountain and play their flutes. They were good musicians. The music would strike against the mountain sides of the canyon and reverberate up and down the valleys below and above and 'way across the deserts.

The people farming along the Gila and Salt Rivers could hear the weird strains of the magic music, which led them to seek its source. Two maidens living near Yuma—daughters of the chief of the Pimas—were among the number drawn by the same—camping each night nearer and nearer to the stone seat and enquiring all along the way who the musicians were.

Finally, arriving in the narrow canyon, they saw a large concourse of people seated in the sand wash in front of the stone seat waiting for the music to begin. Presently the sweet flute notes began to enchant them, and looking up to the stone seat they saw two young princes—a picture that was joy to their eyes. Young maidens, as was the Pima custom, would go up near the seat and toss stones at its base as a sign that they were in love with the musicians. These princesses could hold back no longer, as they too went modestly forward and tossed pebbles to signify their love.

Parahan and Parahatchee had not given much attention to the other maidens, but when these two came forward

and manifested their affection, they leaped from the seats and each one caught a princess by the hand and exclaimed, "Wait, friends, until we ask our mother's consent, to wed these maidens, that you might be witnesses."

So saying they led them forth up the canyon to the home of their mother.

"Mother," says Parahan, "we love these maidens and as all our people have perished, we seek your consent to wed these daughters of the Pimas."

"No! no! my sons, we cannot unite with another people and keep our religious vows. It would only mean trouble," said the mother.

Then there was weeping by mother and sons, as these sons had always obeyed their mother heretofore.

Finally Parahatchee, the younger, said, "Mother, I love this maiden and I feel to follow the call of love."

So saying he tenderly kissed his mother, then taking the maid by the hand and with bowed sorrowful head slowly led her back to the people.

The other maiden followed behind, while Parahan's heart-strings were nearly broken. Just as they were about to go out of sight around the bend, Parahatchee kissed his mother and said, "Mother, I go, too!" and sped out of her sight.

Mounting the stone seat, Parahatchee and betrothed were about to take the marriage vows, when Parahan called out: "Wait, brother, and we will make it a double wedding." Leading his sweetheart up the inclined rock, they stood with the others before the assembled folk and took the vows of wedlock and called upon them to witness their troth and the Pimas called out as with one voice, "We are witness."

The parents of the young ladies were not present and the young men went to seek their blessing. Others went ahead and told them what had happened. When they arrived at the home of the king they went inside and with bowed head approached his majesty, asking for his consent to what they had done. The king with outstretched arms embraced them, and as he did so, took from each sleeve a dagger and pierced them in the back, saying, "No strange blood shall come into my tribe to bring trouble to my people."

As the young men fell over dead, their wives fled from their home and took residence with a distant Aunt. There the wife of Parahatchee became the mother of a son, and the Aunt adopted the child and told everyone that it was hers. Her own babe born about this time had died while its father was away on a hunting trip, so that even the Uncle thought the babe his own.

When the boy was fifteen years of age, he was taken up to Black Rock, where an annual festival was held to celebrate the doings of the chief. The feast was in progress and the chief was recounting in great detail the history of the scalps he wore on his belt and how each life was taken. The wife of Parahatchee, fearing trouble, led the boy away from the groups surrounding the chief to a nearby tepee. There she told him for the first time that she was his mother and that the chief was his grandfather and how his own father had been killed by the chief. She was afraid her son was to be killed during the recital of the deeds of the chief. She pled with him to rush away. He left, after kissing his mother and telling her how he had loved her better than anyone else and not knowing why. He passed around as though he was leaving and, finding a long javalin, came up behind the crowd and noiselessly and cautiously pushed his way up to the front, just as the king was telling of his killing the two young men who had married his daughters, exhibiting their scalps. Just at this moment the son of Parahatchee rushed forward and pierced the king with his javelin, and the king fell from the stone pulpit or throne dead. The young man leaped upon the throne and vividly told his people that he was the only living descendant of the king, and was the son of the murdered son-in-law and what he did was in revenge for his father's death. He claimed to be their chief because of literal descent from the chief and pledged himself to rule them wisely and well. The people sustained the young man as their chief.

Because of his superior blood, he led the people into a progressive course that made them the most enterprizing and thrifty group or tribe of Indians. Even to this day the

Antonio Azul, Son and Grandson, Chief of Pimas. Descendants of Parahatchee

The Aged Chief and Council of the Pimas

Pimas are leaders and the old chief Azul claims to be a descendant from the son of Parahatchee.

Every year this tribe has a Fair, exhibiting their cattle, farm products, and art in basketry, pottery, dressmaking, cooking and fancy art-work, and have competitions in games, races and a general good time. They are hard working, honest, sober, religious and generally a healthy folk.

Told to the author by three different Indians, namely, E. C. Santeo of Lower San Tan, Ariz.; Incarnacion Valenzuela of Lehi, Ariz., and Domingo Baptisto of Salt River, Ariz., on three different occasions.

Why Toe-Ha-Hus, the Coyote, Has a Gray Coat

The animals called Toe-ha-hus, the coyote, the "Mischief-maker." This sly fellow was always happy when he could vex the other animals. He had such a curious manner of traveling that one could never tell which way he was going. When Toe-ha-hus started for a run across the plains, he would dart straight ahead for a little way and then suddenly swing to the right. After following a straight line again for a time, away he would shoot to the left; and so with a sharp turn this way and a sudden turn that, he would go on to the end of his journey.

On day Toe-ha-hus was going along in his usual roundabout fashion when he passed a bluebird that was singing on the branch of a cottonwood tree.

"How, now, my friend!" called out Blue bird. "What makes you run along like a thief? Why don't you follow a straight trail as every honest animal should?"

"That is none of your business," replied Toe-ha-hus, in anger, "I always run this way and so do all my family. I am not going to change my mode of traveling just to please a little fellow like you."

"Then the coyote stopped and peered into the tree. When he got a full view of the blue bird and saw how handsome he was, he forgot all about being angry and exclaimed, "What a lovely color your feathers are, my friend! If I could be a beautiful blue like that I should be the proudest animal on the plains."

In those days Toe-ha-hus was brown.

"Well," said the Bluebird with good nature, "if you will take care not to look at your shadow for three whole days and will go and bathe in Eagle Lake, near Gray Rock, once each day for three days, you will become as blue as I am."

"That is easy to do," Toe-ha-hus replied, much pleased, "I will go at once and take my first dip today."

The coyote went along until he came to Eagle Lake. There he jumped in and bathed himself well. When he came out of the water, he sat in the sun; and, while he was drying himself, he smiled and said, "Soon I shall be as blue as the skies. Then what fun I shall have with the animals. None of them will know me in my new colored coat. I shall have a chance to play some tricks upon them."

Then Toe-ha-hus fell to wondering why Bluebird had told him not to look at his shadow. "Something will happen to my shadow—I am sure of that," cried he. "Perhaps it will change color like my fur. Well, in three days I can take a look and find out—that is not very long to wait."

The next day when the sun rose high in the sky, Toe-ha-hus made his second trip to Eagle Lake, and when he had taken his bath he climbed upon top of Gray Rock and let the wind blow gently through his fur. All the time he was sitting on the rock he kept thinking, thinking about his shadow. Was it growing larger? Was it growing smaller? Was he losing it entirely? The more he thought about it the more curious he grew until at last he could stand it no longer and he exclaimed, "It surely will not do any harm to take one side glance to see if my shadow is still there."

So Toe-ha-hus crooked his head a tiny bit to the right and gave one peep at his shadow out of the corner of his eye; and, behold, he turned the dull color of the rock upon which he sat.

Since that day Toe-ha-hus the coyote has always had a gray coat and since that day Toe-ha-hus often shakes his head and says, "It is too bad that I am such an ugly color. If I had not been so curious and had done as Bluebird told me to do, I should be a lovely blue animal now, instead of a dingy, gray one."

The Advent of the Wallapais

"In the days of the long ago, when the world was young, there emerged from Shi-pa-pu two gods, who had come from the underworld, named To-cho-pa and Ho-ko-ma-ta. When these brothers first stood upon the surface of the earth, they found it impossible to move around, as the sky was pressed down close to the ground. They decided that as they wished to remain upon the earth, they must push the sky up into place. Accordingly they pushed it up as high as they could with their hands, and then got long sticks and raised it still higher, after which they cut down trees and pushed it up higher still, and then, climbing the mountains, they forced it up to its present position, where it is out of reach of all human kind, and incapable of doing them any injury.

"While they were busy with their labors, another mythical hero appeared on the scene, on the north side of the Grand Canyon, not far from the canyon that is now known as Eldorado Canyon. Those were 'the days of old,' when the animals had speech even as men, and in many things were wiser than men. The Coyote traveled much and knew many things, and he became the companion of this early-day man, and taught him of his wisdom. This gave the early man his name, Ka-that-a-ka-na-ve, which means 'Told or Taught by the Coyote.'

"For a long time they lived together, until the man began to grow lonesome. He no longer listened to the speech of the Coyote, and that made the animal sad. He wondered what could be done to bring comfort to this human friend, and at length suggested that he consult Those Above. Ka-that-a-ka-na-ve was lonesome because there were none others of his kind to talk to. He longed for human beings, so, accepting the advice of the Coyote, he retired to where he could speak freely to Those Above of his longings and desires. He was listened to with attention, and there told that nothing was easier than that other men, with women, should be sent upon the earth. 'Build a stone hawa stone house—not far from Eldorado Canyon, and then go down to where the waters flow and cut from the banks a number of canes or icks. Cut many, and of six kinds. Long thick sticks and

long thin sticks; medium-sized thick sticks and medium-sized thin sticks; short thick sticks and short thin sticks. Lay these out carefully and evenly in the stone hawa, and when the darkest hour of the night comes, the Powers of the Above will change them into human beings. But, beware, lest any sound is made. No voice must speak, or the power will cease to work."

"Gladly Ka-that-a-ka-na-ve returned to the stone house, and with a hearty goodwill he cut many canes or sticks. He carried them to the house, and laid them out as he had been directed, all the time accompanied by the Coyote, who rejoiced to see his friend so cheerful and happy. Ka-that-a-ka-na-ve told Coyote what was to occur, and Coyote rejoiced in the wonderful event that was about to take place. When all was ready Ka-that-a-ka-na-ve was so wearied with his arduous labors that he retired to lie down and sleep, and bade Coyote watch and be especially mindful that no sound of any kind whatever issued from his lips. Coyote solemnly pledged himself to observe the commands, he would not cease from watching, and not a sound would be uttered. Feeling secure in these promises, Ka-that-a-ka-na-ve stretched out and was soon sound asleep. Carefully Coyote watched. Darker grew the night. No sound except the far-away twho! twho! of the owl disturbed the perfect stillness. Suddenly the sticks began to move. In the pitch blackness of the house interior, Coyote could not see the actual change, the sudden appearing of feet and legs and hand and arms and heads, and the uprising of the sticks into perfect men and women, but in a few moments he had to stand aside, as a torrent of men, women, and children poured out of the doorway. Without a word, but thrilled even to the tip of his tail with delight, he examined men, women, youths, maidens, boys, girls, and found them all beautifully formed and physically perfect. Still they came through the door. Several times he found himself about to shout for joy, but managed to restrain his feelings. More came, and they looked around them on the wonderful world to which they had come from nothingness, and expressed their astonishment (for they were able to speak from the first moment). Coyote became wild with joy and could resist the inward

pressure no longer. He began to talk to the new people and to laugh and dance and shout and bark and yelp, in the sheer exuberance of his delight. How happy he was!

"Then there came an ominous stillness. The movements from inside the house ceased; no more humans appeared at the doorway. Almost frozen with terror, Coyote realized what he had done. The charm had ceased. Those Above were angry at his disobedience to their commands.

"When Ka-that-a-ka-na-ve awoke he was delighted to see the noble human beings Those Above had sent to him, but when he entered the hawa his delight was changed to anger. There were hundreds more sticks to which no life had been given. Infuriated, he turned upon Coyote and reproached him with bitter words for failing to observe his injunction, and then, with fierce anger, he kicked him and bade him be gone! His tail between his legs, his head bowed, and with slinking demeanor, Coyote disappeared, and that is the reason all coyotes are now so cowardly, and never appear in the presence of mankind without skulking and fear.

"As soon as they had become a little used to being on the earth, Ka-that-a-ka-na-ve called his people together and informed them that he must lead them to their future home. They came down Eldorado Canyon, and then crossed Hackataia (the Grand Canyon), and reached a small but picturesque canyon on the Wallapai reservation, called Mat-ta-wed-it-i-ta. This is their 'Garden of Eden.' Here a spring of water supplies nearly a hundred miner's inches of water, and there are about a hundred acres of good farming land lying in such a position that it can well be irrigated from this spring. On the other side of the canyon is a cave, about a hundred feet wide at its mouth, and perched fully half a thousand feet above the valley.

"Now Ka-that-a-ka-na-ve disappears in some variants of the story, and Hokomata and Tochopa take his place at Mat-ta-wed-it-i-ta. The latter is ever the hero. He gave the people seeds of corn, pumpkins, melons, beans, etc., and showed them how to plant and irrigate them. In the meantime they had been taught how to live on grass seeds, the

THE COYOTE

Driven from man to roam the de ert afraid and ashamed, weeping because of past misdeeds.

fruit of the tuna (prickly pear), and mescal, and how to slay the dear, antelope, turkey, jackrabbit, cottontail and squirrel.

Farish's *Hist. of Ariz., Vol.* 7, pp. 125-129.

Little Ugly Face

In the wigwam at the end of the Salt Village there lived five sisters. The four eldest were tall, handsome, young women. The fifth, a young girl, was short and very homely. Her eyes were small and dull, her face was thin and her hair coarse and stubby. The people called her "Little Ugly Face." When she went through the village the children would point out their fingers at her and cry, "There goes Little Ugly Face!"

The four handsome young women were not kind to their sister. They gave her few clothes to wear and made her do all the hard work. Little Ugly Face brought in the wood and built the fires; she ground the corn for the meal cakes and wove the blankets; sometimes she went all alone far out on the desert to gather the yucca leaves from which to make cloth and mats. Each of the four sisters owned two or three beautiful blankets. Little Ugly Face had only one, and that was soiled and faded. Many pairs of bright moccasins had the elder sisters. Little Ugly Face had only one and these were full of holes.

Sometimes Little Ugly Face would say, "Sisters, the border of my blanket is worn. See, my moccasins are in holes. May I not have new ones?"

"No, indeed!" the sisters would answer in anger. "Those you have are good enough for such an ugly child as you."

At last there came the month when the fruit of the Giant Cacti (Sahuaro) was ripe and yellow. This was the time set for a great feast and dance in the village. For many days the women were busy making a fine drink from the cacti fruit. Little Ugly Face longed to go to the feast with the others and drink the sweet, thick cactus liquor!

"They will not let me go," she said with tears in her eyes, "for people with ragged clothes are not welcome at the feast."

Early on the morning of the feast day the four sisters began to get ready for the feast and dance. They put on their brightest blankets and moccasins.

"Little Ugly Face," said the eldest sister, "come and comb my hair!"

So Little Ugly Face parted the sister's long black hair in the middle and twisted it into two braids. These she tied with bands of bright cloth.

"Now, make my cheeks red and beautiful, Little Ugly Face," said second sister.

With great care Little Ugly Face painted stripes of bright red paint across each cheek of this sister.

Then the other sisters called for help. "Bring the turquoise pieces—the necklace and ear rings!" ordered they.

Little Ugly Face brought the jewelry. Around the neck of one sister she fastened the lovely blue necklace and on the wrist of the other she placed the bracelet.

When the sisters were all dressed, Little Ugly Face looked at them with delightful eyes. "Oh my sisters, you are beautiful! All the young men at the feast will want to dance with you!" she exclaimed.

As the four sisters went down the path toward the village, Little Ugly Face followed them and asked eagerly, "After the feast is over, may I come to the middle of the camp ground and watch the dancers?"

"No, no," answered the sisters sharply, "you would be a shame to us with your old clothes and ugly face. Fill a bag with meal cakes and go to the canyon in the mountains and spend the day. Do not return to the village until sunset."

Poor Little Ugly Face was both sad and lonely, but she took her meal cakes and went across the desert to the canyon. There she sat down upon a rock beside the deep pool and cried softly.

After a time, Little Ugly Face heard a strange noise. It sounded like something creeping, creeping over the rocks. Looking up she saw a reptile crawling toward the water. When he reached the pool he drank a long, long time. Then and by the reptile raised its head and asked, "Why do you cry, little maiden?"

"I cry because I am so ugly and because my sisters are so unkind to me," Little Ugly Face replied.

"Come here, maiden, and wash your face in the pool."

Little Ugly Face did as she was told. Stooping over she bathed her face in the clear water.

"Now look at yourself," the reptile demanded.

Glancing down, Little Ugly Face saw herself reflected in the shining waters. Behold! She was no longer ugly. Her cheeks were round and rosy; her hair long and beautiful; her eyes were large and shone like dewdrops in the sun.

"Now," the reptile continued, "there are four mats behind you on the rocks. Take them with you. Give one to each of your sisters and they will treat you kindly."

The sun was dropping red behind the mountains when Little Ugly Face returned to the village. She heard her sisters laughing and talking outside of the wigwam.

"Sisters, I have a present for each of you," she cried in a pleasant voice.

Hearing the call of the little sister, the four sisters came forward. When they saw how fair Little Ugly Face was they became astonished.

"What have you done? Where have you been?" they asked.

Little Ugly Face did not answer, but handed a round white mat to each of the sisters. * * * And after that they did not treat Little Ugly Face unkindly again.

Why the Maiden Lost Her Turquoises

In a Zuni village there was a little maiden who had a great big bag made of deerskin. In the bottom of this bag she carried two or three dozen bright blue turquoise stones which the old chief, her uncle, had given her.

Sometimes the maiden would take out the precious stones from the bag and show them to her friends, the village girls.

"See," she would say, as she held the turquoises up to the light, "are they not lovely?"

"Yes, indeed, they are," the girls would reply, and with a longing look at the rare stones, they would say, "You have so many; will you not give us a few?

"No, I cannot give away any because I have not enough for myself," the maiden would answer, and looking very cross, she would grumble and say, "I think my uncle is a stingy old man. He will not give another turquoise, and I want enough to have many bracelets, a lovely, long necklace, and rings for each of my fingers. Oh, yes, I must have a pair of beautiful earrings, too."

One day the maiden went out to the desert and sat down under the shadow of Eagle Rock. This rock was called Eagle Rock because the red men had carved a huge eagle on the side of it. As she sat there, the maiden took her blue turquoise stones from the big bag and laid them down in a long row on the sands in front of her. As she gazed on them she said, "I wonder how I can get some more of these blue beauties?"

The moment she spoke these words, she heard a strange noise above her. Startled she looked up. There upon the side of the rock was an eagle, not a bird without life cut in the gray stone, but an immense live eagle with golden wings, white breast, and huge bill.

"I have heard every word that you said," shouted the Golden Eagle in a shrill voice. "Look here," and he dropped a handsome turquoise arrow at the maiden's feet.

"How beautiful. How beautiful," exclaimed the maiden with delight, and she caught up the blue arrow and held it tightly in her slim fingers.

"Now look again," the big bird screamed and this time he dropped before the maiden an arrow with a dull point made of ugly black stone.

"I don't care for this one. It is not pretty," the maiden said with a frown, and she pushed away the arrow with her long toes.

"Pick it up. Pick it up," commanded the Golden Eagle sternly. "Perhaps it will bring you a gift of turquoises if you can remember to do what I say."

"Oh, yes, indeed, and thank you," the maiden replied eagerly. "I can remember to do as you say—never fear," and she picked up the black arrow and held it in her hand

"Very well then," continued the Golden Eagle, "On top of the hill behind the village grows a barrel cactus. Buried under it is a jug filled with turquoises. Dig it up, open the cover with the point of the black arrow, and take out the stones."

"I can do all that very easily," replied the maiden, rising and ready to start off at once.

"Listen a moment longer," said the Eagle, "and mind you what I say. After you have taken the stones from the jug, drop the turquoise arrow, which you have in the hand there, into it; then bury the jug again under the barrel cactus."

"I will do just as you say," quickly answered the maiden, and in such a hurry was she to be off in search of the turquoises that she forgot to thank the Golden Eagle for his kindness.

As she ran across the desert toward the hill behind the village the maiden held the blue arrow close to her heart, but the old stone arrow she tied to a fold into her gray blanket out of sight. When the maiden reached the top of the hill, there sure enough was the barrel cactus which the Eagle had told her about. And there on the ground beside the cactus was a spade all ready for her to use.

"Now," she said, "before I dig I must put this little blue arrow with the rest of my gems, for I must not lose it."

While the maiden was talking she dropped the turquoise arrow into the skin bag and, picking up the spade, struck something hard. Slipping her fingers into the soft earth, the maiden pulled up a large brown jug.

"Open at last," she exclaimed, as after some prying, she lifted the cover of the jug with the point of the black stone arrow. Taking off the lid, the maiden gave a cry of pleasure. The jug was full to the top with bright blue turquoises.

"All of the girls in the village will be begging for a turquoise or two," the maiden said, "but they shall not have a single one. I shall keep them all for my own dear self."

After a while the maiden happened to think of the Golden Eagle.

"Perhaps I had better be doing as the old bird bade me,"

said she. So in a twinkling she opened her big bag and, taking out the blue arrow, poured the sparkling gems from the jug into the bag.

As the maiden's eyes rested upon the turquoise arrow which she had laid with much care near by, she said, "What a pity to bury a beautiful thing like that." After gazing at it a little while she stamped her foot, crying out in anger, "I will never bury that pretty blue arrow. I will keep it and wear it on my black, black hair. I do not have to obey the old Golden Eagle."

In great haste the maiden seized the black stone arrow lying at her feet and, dropping it into the brown jug, buried them both under the barrel cactus plant.

"I have done a good piece of work," she cried, "Now I will take another peep at my blue treasures.

So saying, the maiden dropped down upon the sands and opened the heavy bag. She turned it upside down and poured what was inside in her blanket. In alarm she gazed at the sight before her. Instead of lovely blue gems, there lay in her lap dozens of dull, black, ugly stones.

"That old Eagle has played a mean, mean trick upon me," exclaimed the maiden, wiping the tears from her eyes.

Scarcely had she spoken, when she was scared half out of her wits, for she heard a great flapping of the beating of wings. Glancing up, she saw the Golden Eagle right over her head. He was whirling round, round and round. At the same time he was screaming, "The greedy maiden has lost her turquoises, forever, forever, forever."

Iktomi's Blanket

Alone within his teepee sat Iktomi. The sun was but a hand-breadth from the western edge of land.

"Those bad, bad gray wolves! They ate up all my nice fat ducks!" muttered he.

He was cuddling the evil memory he bore those hungry wolves. At last he ceased to sway his body backward and forward, but sat still and stiff as a stone image.

"Oh! I'll go to Inyan, the great-grandfather, and pray for food!" he exclaimed.

At once he hurried forth from his teepee and, with his blanket over his shoulder, drew nigh to a high rock on a hillside.

With half-crouching, half-running strides, he fell upon the stone with outspread hands.

"Grandfather! pity me. I am hungry. I am starving. Give me food. Great-grandfather, give me meat to eat!" he cried.

The all-powerful Great Spirit, who makes the trees and grass, can hear the voice of those who pray in many varied ways. He was the Great-grandfather. . . .

Now, as Iktomi prayed and wept before the great-grandfather, the sky in the West was red like a glowing face. The sunset poured a soft mellow light upon the huge stone and the solitary figure beside it. It was the smile of the Great Spirit upon the wayward child.

The prayer was heard, Iktomi knew it.

"Now, grandfather, accept my offering; 'tis all I have," said Iktomi as he spread his half-worn blanket upon the stone. Then Iktomi, happy with the smile of the sunset sky, followed a foot-path leading toward a thicketed ravine. He had not gone many paces into the shrubbery when before him lay a freshly wounded deer!

Old Indian Legends, pp. 19-21.

The Birds and the Flood

When the waters covered all the earth two birds were hanging onto the sky with their beaks. The larger was gray with a long tail and beak; the smaller was the tiny bird that builds its nest like an olla, with only a very small opening to get in. The larger one cried and cried, but the other just held on tight and said, "Don't cry. You see that I'm littler than you, but I'm very brave. I don't give up so easily as you do. I trust in God; He will take care of those in danger if they trust in Him."

Pima Indians, p. 245.

The Bluebird and the Coyote

The bluebird was once a very ugly color. But there was a lake where no river flowed in or out, and the bird bathed in this four times every morning for four mornings. She sang:

There's a blue river, it lies there.
I went in,
I am all blue.

On the fourth morning it shed all its feathers and came out in its bare skin, but on the fifth morning it came out with blue feathers.

All this while the Coyote had been watching the bird: he wanted to jump in and get it, but was afraid of the water. But on that morning he said, "How is this; all your ugly color has come out of you, and now you are all blue and gay and beautiful? You are more beautiful than anything that flies in the air. I want to be blue too."

The Coyote at this time was a bright green. "I only went in four times," said the bird; and it taught the coyote the song, and he went in four times, and the fifth time he came out as blue as the little bird.

That made him feel very proud. He was so proud that as he walked along he looked about on every side to see if anyone was noticing how fine and blue he was. He looked to see if his shadow was blue, too, and as he was not watching the road, he presently ran into a stump so hard that it threw him down into the dirt and he became dust colored all over. And to this day all coyotes are the color of dirt.

Pima Indians, pp. 245-6.

The Legend of Superstition Mountain

(By "Mike Burns" Hoomothya, "Wet Nose," one of the Apache Indians in attendance upon a recent murder trial at Safford, Arizona.)

(*From the "Arizona Daily Silver Belt"*)

All people who look upon the Superstition Mountains, do so with more or less of superstitious awe. The Maricopa

and Pima Indians are of all people the most superstitious regarding these mountains. They are so superstitious that it is a fact that not for love or money can you induce any member of these tribes to ascend the slopes of these mountains. They will tell you that it is because, long years ago, hundreds of their bravest warriors were enticed into the deep recesses of canyons in these mountains by Evil Spirits and there slain, leaving only a few of their number to tell the story. They also claim that the same sudden death will overtake any Pima or Maricopa who attempts to scale those mountains, and further that the departed ghosts of the Braves, who fell at the hands of the Evil One on that day, still haunt these mountains and that you can still hear their sighs and groans as you climb into the canyons that are interspersed among the peaks that make up the Superstition Range.

The Pimas and Maricopas have sufficient reason to be afraid of these mountains, because, as I have been told by my ancestors, who were the people who made their homes upon the slopes, and in the Superstition Mountains, a great disaster overtook some two hundred of their Braves at one time in these mountains.

Once upon a time there was a camp or clan of Indians who lived in the little valley in the eastern end of the Superstition Range. They were called by the other Indians Kay-way-a-piah, "the People of the South." They were probably the same as the present Pinal-Apache or Mohave-Apache. This camp had a chief, one Pol-Thaw-Go-Doppa, or "Man With a White Forehead." The little valley where they lived is just back of that middle peak which we Mohave-Apaches call Wee-Veak-Ah, "Middle Rock." Our name for the Superstitions is Wee-Kit-Sour-Ah, signifying "Rock Looking Up."

Pol-Thaw-Go-Doppa called his young Braves to a council one night and said he wanted to go down into the Salt River Valley near the village of the Maricopas to get some ponies, and wanted all of them to go along. There were fifteen men who were able to go that belonged to his camp.

Next morning the women of the camp went out to gather

food for the men to take along on their trip and two days later the party set out on their raid, intending to be gone about eight or ten days.

One day, during the absence of the men, the women and children of the camp were off down in the desert gathering the blood-red fruits of the Giant Cactus, which ripens in the latter part of June or in July, and is very good to eat. These fruits have always been a delicacy among the Apaches and the women go a long way in search of them. So at this time, these women and children roamed across the divides of the Superstition Mountains and along the foothills and southern slopes where these cacti were plentiful. . . Late in the afternoon, when nearly all the baskets had been filled, the women and children began the homeward journey. . . They climbed one steep hill and over another hill and then came to a little running water and shade of Walnut, Cottonwoods and green Willows. Here they lay down to rest a few minutes and soon were all asleep, without leaving a customary sentinel to watch for approaching danger.

Now there was a strong party of some two hundred Maricopas and Pima warriors, who had taken the warpath to even up old scores with the Apaches and probably were seeking revenge for the loss of their horses that were even then being driven home by Pol-Thaw-Go-Doppa and his braves. . . At any rate, the Apaches and the Maricopas and Pimas were eternally at war – no one knows why, but there was always trouble between these tribes. . . This war party of Maricopas and Pimas came upon the sleeping women and children and just clubbed them to death . . . Some tried to escape by running down the stream, but were overtaken and killed. The Pimas and Maricopas captured the young boys and girls of the party and forced them to act as guides to their camp, which was securely hidden far back in the recesses of the mountains. . . The enemy Indians completely ransacked the camp, destroying everything which they could not carry away and killing all the old men and women who had been left at the camp. . . . The next morning, the Pimas and Maricopas prepared to return to their own camp, taking the captive children with them. . . In order

to advertise the success of their pillage, they set fire to the trees, bushes and grass surrounding the camp and all along their triumphant march toward home.

Now on this morning, Pol-Thaw-Go-Doppa and his fifteen raiders, all the men left of the Kay-Way-a-Piah, were returning to their camp from their successful raid, little thinking what disaster had overtaken their loved ones.

The fires which had been kindled by their enemies attracted the attention of the Kay-Way-a-Piah, and Pol-Thaw-Go-Doppa, being a very wise chief, realized that something was wrong and that enemies were near. He halted his men and advised them to turn their ponies and make haste to a certain canyon which had to be used by the Pimas and Maricopas in getting out of the mountains. This canyon had abrupt, steep and very high walls. It was narrow, with narrower gap at each end. The wise old chief led his men to the rim above this canyon near the lower gap. Here they hid themselves to await the enemy. They soon caught sight of them coming along with their captives. The Apaches realized then that wives and mothers and old fathers and probably all their possessions had been destroyed. This filled them with that terrible Apache rage that has always inspired them to great deeds in battle. Pol-Thaw-Go-Doppa told seven of his men to go quickly on to the upper gap of the canyon and to remain hidden on the rocky rim above it, there to await until the whole party of Pimas and Maricopas had entered the canyon before making any noise or demonstration. The fifteen Apaches had all the advantage of position, being above their enemies and being able to keep hidden, and, too, the rocky walls of the little canyon were steep and so straight that no one could climb up without first going out through one of the gaps.

When the Pimas and Maricopas had all entered the canyon, Pol-Thaw-Go-Doppa and his men at the lower gap, toward which their enemies were approaching, opened fire into them with a hail of arrows. This being the signal for action, the party at the other gap did likewise. Those who were nearest above the gap began rolling down huge rocks and boulders on the Pimas and Maricopas who tried to escape.

After nearly half of their number had been killed, the rest of the Pimas and Maricopas decided to free their captives, thinking this would appease the Apaches and they would let them go out of this canyon of horrors in peace. When the Apaches saw what the enemy was about to do, they ceased their deadly work for awhile and some of their children passed out of the gap in safety, afterwards finding their way back to their own people. However, as soon as any of the Pimas or Maricopas would attempt to leave the canyon, big rocks would come hurtling down, crushing them to death. At no time during this terrible debauch had they been able to catch a glimpse of any human form on the heights above. The Pimas and Maricopas were absolutely defenseless—caught like rats in a trap. Down would come Death in the form of those awful rocks, bounding and rolling, dislodging others and bringing down destruction in the form of an avalanche. It must have seemed supernatural to those Pimas and Maricopas that day, and I do not blame them for never wanting to climb to the Superstitions again.

The sun was creeping down to melt away into the western horizon when the Apaches, looking over the rims of the canyon, failed to see any of the enemy alive. Deciding that all were dead, the Chief called men together and they returned to their ruined homes. It was a well deserved victory for the Apaches and they had cause to rejoice over the number of their enemies who were slain—there being about two hundred against their little band of fifteen men. But victory at even so great odds could not bring back their wives and children; the old fathers and mothers.

The Pimas and Maricopas from that day have never gone into these mountains and they will tell you that their own legends are true. That these two hundred brave men were killed by Evil Spirits. They say no Apaches could have been brave enough for such a small band of men to destroy such a great number of their people; but I, Hoom-O-Thy-A (Mike Burns) tell you here the story that my grandfather told me. He lived all his life in the Superstition Mountains and he was a wise man and knew all the old true legends of his people.

TRACE HEBREW WORDS IN INDIAN LANGUAGES

British Columbia Begins Move to Investigate Jewish Theory

Vancouver, B.C., March 5, 1927 (AP) Post No. 2, Native Sons of British Columbia, announced today that it had asked the province and the University of British Columbia to investigate traces of Hebrew and Chinese influence in the province between 1100 and 1600 A. D.

Van T. Shindler, chief factor of the post, making the announcement, said that the study should be made "before old men and women of Indian tribes who are today in a position to recount the customs and beliefs of the aboriginal peoples of British Columbia, have passed away."

"Father Lejeune of Kamloops, a pioneer missionary of British Columbia and probably the foremost linguist of native dialects, reports that words of Hebrew are found in most languages of this province.

"Among the Tehimpseans were such customs as the burnt offering of food and fasting from sunset one day to sunset the next day in times of stress.

"The theory has been advanced that following establishment of a Jewish community at Kaigeng, China, Chinese expeditions brought Jewish leaders to the Pacific coast of North America."

HISTORY OF THE CASA GRANDE

By Col. Jas. F. McClintock

The best-known and best-preserved prehistoric structure within the United States is Casa Grande, in the Gila River Valley, some twelve miles southwest of Florence, about sixteen miles from the Southern Pacific railroad station of Casa Grande, and near the Southern Pacific main line to Phoenix. The name is Spanish, simply meaning "large house," but it also has been known among Indians and Spaniards as "The House of Montezuma." This would assume an Aztec origin. Indeed, old ruins generally in south-

central Arizona have been known to the Spanish-speaking Indians as "Casas de Montezuma." A rocky formation at the end of the Sierra Estrella, just west of Maricopa station, is known to Indians and whites alike as "Montezuma's Head." Possibly this has its greatest degree of value in showing the inaccuracy of a popular understanding, for there can be no support whatever of the theory that the Aztecs had anything whatever to do with the building of Casa Grande or any of the ancient houses of the Gila and Salt River Valleys.

The first historic mention of Arizona's ancient towns was by Friar Marcos de Niza in 1539, with the building of Pedro de Castenada in connection with the Coronado expedition the following year. They probably started the Aztec idea, for a ruin somewhere off on the northern desert, they called Chichilticalli, understood to have been "Red House" in the Aztec tongue. Many students have tried to show that the route of Coronado embraced the locality of Casa Grande, but it probably came not nearer than seventy miles, along the San Pedro. Chichilticalli may have been near Fort Thomas, on the middle Gila.

There seems little doubt that the first European who ever saw Casa Grande was a Jesuit priest, Eusebio Francisco Kino (Kuhn), who led a band of friars into northern Sonora about 1687, who established a chain of twenty-nine Jesuit missions and who labored among the Indians of Pimeria and Papagueria until his death. In 1694 to him was repeated a tale heard by Lieut. Juan Matea Mange, nephew of Don Domingo de Cruzate, the new Governor of Sonora. Mange had heard from Indians in northern Sonora of the existence of some great ancient houses near a river that flowed to the west. In November of the same year, Kino started on a trip of discovery and was led by Indians to Casa Grande, at that time apparently in almost as ruinous a condition as now. A Spanish chronicler told that Aztec traditions referred to this Casa Grande as having been a temporary abiding place of the Aztecs on their march southward in the valley of Mexico.

Kino again visited the great house in the fall of 1687, ac-

companied by an escort commanded by Capt. Christobal M. Bernal, coming down the San Pedro. The young soldier Mange was a member of this second party. Mass was said by Padre Kino in one of the rooms of the great house, where the same ceremonial had been performed on his previous trip. Mange wrote a very interesting account of his trip and accurately described the ruins, adding a rough sketch and a ground plan of the main building. He told that the middle was four stories high and the adjoining rooms were three stories, the walls two yards thick, of strong mortar and clay, "so smooth on the inside that they looked like planed boards and so well burnished that they shone like Puebla earthenware." The roofs of all the houses had been burned, save the ceiling of one room, which was of wooden beams, with superimposed layers of mortar and hard clay on reeds. He inferred that the settlement or city had been inhabited by a civilized race under regular government, this "evidenced by a main ditch which branches off from the river into the plains surrounding the city, which remained in the center of it." The guides told that a distance of a day's journey northward were similar ruins, undoubtedly those near Phoenix and Tempe, and also they spoke of ruins in another "ravine which joins the one they called Verde." In 1736 and 1745 are records of visits to the ruins respectively by Padre Ignacio Keller and Padre Jacobo Sedelmaier, missionaries from northern Sonora.

In 1762, in the "Rudo Ensayo," an anonymous writing attributed to Padre Juan Nentyg, is still another circumstantial account of the main building. Padre Francisco Garces, who first carried the cross into western Arizona, visited Casa Grande in 1775 on an exploring trip that started at the presido of Tubac. He was a member, in the following year, of a party of 239 persons, led by Captain Juan Bautista de Anza, and which included also the Franciscan Padres Font and Tomas Eizarch, bound for the founding of San Francisco. Both Garces and Font have left descriptions of Casa Grande. The former introduces in his narration an odd tale of hostility between the Hopi, the pueblo dwellers of northern Arizona, and the Pima who dwelt in the vicinity of Casa Grande, in which he assumes: "That the Moqui

(Hopi) anciently extended to the Gila in early days." In this he was sustained by the evidence of Indians living in his mission of San Xavier, who told that the Moquis had built the houses whose ruins, with fragments of pottery, are still visible. Padre Garces therefore concluded that the ancient people "could be Moquis who came to fight and that, harassed by the Pimas, who always have been numerous and valiant, they abandoned long ago these habitations on the River Gila; as also have they done this with that ruined pueblo which I found before my arrival in Moqui; and that they retired to the place where now they live, in a situation so advantageous, so defensible and with such precautions for self-defense in case of invasion." This was very good reasoning, later sustained.

Padre Font heard Indian tradition, "which all reduces itself to fiction, mingled confusedly with some Catholic truth." The Casa Grande, or Palace of Montezuma, may have been inhabited some 500 years before, according to the stories and scanty notices there were of it and the Indians gave, "because as it appears, the Mexicans (Aztecs) found it when in their transmigration the devil took them through various lands, until they arrived at the promised land of Mexico, and in their sojourns, which were long, they formed settlements and built edifices." The reverend historian spoke especially of finding the ground strewn with pieces of jars, pots and plates of various colors, "an indication that it was a large settlement and of distinct people from the Pima of the Gila, since these know not how to make such pottery." Padre Font recites one lengthy Pima legend, that of El Hombre Amargo (The Bitter Man), which has been repeated substantially in similar form to later investigators. In this legend is the story of a flood, from which refuge was taken on a high mountain range, called the Mountain of the Foam (Sierra de la Espuma), assumed to have been the Superstition range, described as "cut off and steep like a corner of a bastion, with, high up near the top, a white brow, as of rock, which also continues along the range for a good distance; and the Indians say that this is the mark of foam of the water which rose to that height."

In 1871 the structure was visited by Capt. F. E. Grossman, who tried to trace the connection between the ruins and the modern Indians, and who found at least one sustaining legend, telling that the Pimas claimed to be the direct descendants of a Chief So-ho- (of whose line Si-va-no erected Casa Grande), who governed a large empire long before the Spaniards were known. His people cultivated the soil, dug immense canals, spun cotton cloth and made baskets and earthenware. The narrator refers to the certainty "that the house was built before the Pimas knew of the use of iron, for many stone hatchets have been found in the ruins, and the ends of lintels over doors and windows showed by their hacked appearance that only blunt tools were used. It also appears that the builders were without trowels, for the marks of fingers of the workmen are plainly visible both in the plastering and in the walls where the plastering has fallen off."

The first American visitors were trappers, hunting the beaver, which were abundant in nearly all the Arizona streams of continuous flow. Among these visitors were the Patties, about 1825, and in 1833, Pauline Weaver, a French trapper, who guided the Mormons in 1846 and who led the Rich Hill party of placer miners in 1863. His autograph is on the walls.

Lieut. Wm. H. Emory in 1846 had sketches made of the ruins still showing the central upper room and heard from the Indians their own version of the immaculate conception from which sprang the founder of the race which built all the houses found in ruins.

Scientific observation at Casa Grande was made by A. S. Bandelier and Dr. J. W. Fewkes about 1892. The former noticed that the pottery resembled that excavated by Frank Hamilton Cushing in the vicinity of Tempe, of a class common to eastern and central Arizona ruins. He stated his belief that the larger house was a fortress provided as a place of retreat in time of attack. He also told that the Pimas claimed to be lineal descendants of the Indians who built and inhabited the large house of the Gila and lower Salt River, that they attributed the destruction and abandonment to the effects of war and drouth. Their legends regarding these difficulties are very extensive.

Ancient Canals of the Casa Grande

By Dr. Byron Cummings, President of the University of Arizona

Some people think that America is different from the rest of the world—that the earliest inhabitants of this continent came from somewhere, Asia probably, bringing a somewhat advanced civilization with them which they implanted in this country. (N. R. claims America to be original home of the Garden of Eden). Most of our scientists seem to think that somehow the Western Hemisphere waited to see how the Eastern Hemisphere succeeded in the development of the human family and then induced a few Asiatics to wander to her shores and establish their civilization in America. But the long heads, the curde stone and bone implements and the mere shelters in the natural caves called homes by the early cave people of the great southwest country, and the evidences of a primitive civilization lying buried twenty feet below the lava in the valley of Mexico, show that man had reached a considerable degree of civilization in America some eight or ten thousand years ago.

The evidences that men struggled with each other and with wild beasts for shelter and food here in America are quite as plain as in Asia and Europe. That that struggle gradually developed the American race into an agricultural people is also evident. Wherever one goes from the United States to Chili, he finds evidence of extensive cultivation of the soil. Valleys have been cleared, hills have been terraced, and every available foot of arable land made to contribute its quota to the support of a numerous and increasing population. On the high plateaus, where a sparce rainfall rendered the country semi-arid, irrigation systems were developed, and the population spread out over the country where neither the plant nor the animal life throve in sufficient abundance to give sustenance to a human population of any size. (See Book of Ether, in Nephite Record, pp. 495-497.)

Such a region is our great Southwest. Deep box can-

yons and gorges have cut their way down deep through the strata of the earth's crust and drained out the moisture until the uplands retain little moisture and the rainfall is slight. In these regions there undoubtedly was a time when these canyons were filled with alluvial deposits, and contained lakes and rich valleys. These valleys and wide stretches of the Mesas above gave abundant returns to their cultivation without irrigation. But then came a time when the canyons cut deeper and arroyos cut through the soil, draining the lakes and ponds and removing the moisture, before it could do its part in the maturing of the crops. Consequently many parts of the upland valleys could continue the production only through the development of irrigation projects.

The ancient Americans proved themselves no less capable agriculturists than the inhabitants of Mesopotamia and the valley of the Nile. They constructed dams across small streams and extended dykes into rivers, directing the waters into large ditches that carried the life-giving moisture to their fields, often miles away. In the Salt River Valley in Arizona careful surveys show that more than a hundred thousand acres were under cultivation by the ancient agricultural population of the valley. In Peru, South America, canals wind around the mountains and run through tunnels for miles to carry water from mountain lakes onto the cultivated terraces that often gird lower hills and mountains to their very summits. The skill shown in the construction of these ancient systems is the surprise of modern irrigation engineers: and portions of these prehistoric canals have been incorporated into modern systems and are in use today.

Tradition says that the people gambled away their property and forsook the traditions of their religion and thus made the Sun God angry, and he punished them by baking the ground until they could not raise corn any more.

The canals also stand as witnesses to the tragic drama once enacted in the Gila Valley. The river evidently was larger and the flow more constant than now. These ancient engineers were able to build dykes out into the stream, where points made diversion easy, and so fill their canals without attempting to dam the entire flow. Floods often tore away

these dykes and dug the channels deeper, until the intakes of these channels were left high and dry above the river and the poor people were helpless. With the materials and methods of construction with which they were acquainted they could roll rocks into the edge of the streams, drive down poles and weave in brush until they had built a dyke sufficiently long and high to divert enough water to fill a canal, when that canal was practically on a level with the stream; but to extend that dyke entirely across the channel and raise the water high enough to flow into the canal after the river had cut its channel several feet lower, was an engineering feat of great magnitude.

(See maps of canals as shown in cuts.)

Whence the Plants of the Desert

Ages gone by, just following the time when all the land was covered with water because of the wickedness of a young man, the people were very sorrowful who survived the flood in the hollow tree that saved some and the Eagle's back that rescued two others—altogether only eight being saved.

They cried day and night for the loss of their friends and relatives and would not be comforted. After they had wept for a few months, then Earth Doctor (TcUwUtMaKai) came down and tried to pacify the people, but they would not; so the chief's wife desired to do something to make her people glad, so the Earth Doctor caused her to become a Cholla (pronounced Choya) bush with its beautiful flower, and when the people saw this lovely yellow flower, it made them happy and they ceased crying during the day, but when night came and they could not see the flower, they began to weep.

Then the Earth Doctor came down again and created the Mesquite tree, that they might see its pretty yellow flower and be glad. They were and it lasted way into the night. Then the stately soldiers that were marching over the desert were turned into the Cactus plant called Sahuaro and the rose-like yellow flower that grew on it, and the fruit that followed also gave great joy. Still they were not

Prehistoric Canal Systems on Gila and Salt Rivers

pacified thruout the long night. Then the sweethearts with the cupid within their breasts were turned into the small visnaga cactus whose meat makes the delicious cactus candy, which when eaten caused the party to love the giver as the cupid within passes from the giver to the receiver of the gift. This made them happy and yet toward early morning they would begin crying again.

Finally, the Earth Doctor came down and turned the most beautiful maiden into the small cactus plant, from which grew the Arizona state flower, which was so beautiful, that when they saw it they ceased mourning, as its beauty carried over night.

The Dragon and the Apache

The Apaches have few legends. The only thing I have been able to find in reference to their belief in creation is the statement of Geronimo, given in his autobiography in the first chapter, which follows:

"In the beginning the world was covered with darkness. There was no sun, no day. The perpetual night had no moon or stars.

"There were, however, all manner of beasts and birds. Among the beasts were many hideous, nameless monsters, as well as dragons, lions, tigers, wolves, foxes, beavers, rabbits, squirrels, rats, mice, and all manner of creeping things such as lizards and serpents. Mankind could not prosper under such conditions, for the beasts and serpents destroyed all human offspring.

"All creatures had the power of speech and were gifted with reason.

"There were two tribes of creatures: the birds, or the feathered tribe, and the beasts. The former were organized under their chief, the eagle.

"These tribes often held councils, and the birds wanted light admitted. This the beasts repeatedly refused to do. Finally, the birds made war against the beasts.

"The beasts were armed with clubs, but the eagle had taught his tribe to use bows and arrows. The serpents were

The Sahuaro was once a soldier—Now a sentinel to guard the desert

so wise that they could not all be killed. One took refuge in a perpendicular cliff of a mountain in Arizona, and his eye (changed into a brilliant stone) may be seen in that rock to this day. The bears, when killed, would each be changed into several other bears, so that the more bears the feathered tribe killed, the more there were. The dragon could not be killed, either, for he was covered with four coats of horny scales, and the arrows would not penetrate these. One of the most hideous, vile monsters (nameless) was proof against arrows, so the eagle flew high up in the air with a round, white stone, and let it fall on the monster's head, killing him instantly. This was such a good service that the stone was called sacred. They fought for many days, but at last the birds won the victory.

"After this war was over, although some evil beasts remained, the birds were able to control the councils, and light was admitted. Then mankind could live and prosper. The eagle was chief in this good fight; therefore, his feathers were worn by man as emblems of wisdom, justice and power.

"Among the few human beings that were yet alive was a woman who had been blessed with many children, but these had always been destroyed by the beasts. If by any means she succeeded in eluding the others, the dragon, who was very wise and very evil, would come himself and eat her babes.

"After many years a son of the rainstorm was born to her and she dug for him a deep cave. The entrance to this cave she closed and over the spot built a camp fire. This concealed the babe's hiding place and kept him warm. Every day she would remove the fire and descend into the cave, where the child's bed was, to nurse him; then she would return and rebuild the camp fire.

"Frequently the dragon would come and question her, but she would say, 'I have no more children; you have eaten all of them.'

"When the child was larger he would not always stay in the cave, for he sometimes wanted to run and play. Once the dragon saw his tracks. Now this perplexed and enraged the old dragon, for he could not find the hiding place of the boy; but he said that he would destroy the mother if

she did not reveal the child's hiding place. The poor mother was very much troubled; she could not give up her child, but she knew the power and cunning of the dragon, therefore she lived in constant fear.

"Soon after this the boy said that he wished to go hunting. The mother would not give her consent. She told him of the dragon, the wolves, and the serpents; but he said, 'Tomorrow I go.'

"At the boy's request his uncle (who was the only man then living), made a little bow and some arrows for him, and the two went hunting the next day. They trailed the deer far up the mountain and finally the boy killed a buck. His uncle showed him how to dress the deer and broil the meat. They broiled two hind quarters, one for the child and one for his uncle. When the meat was done they placed it on some bushes to cool. Just then the huge form of the dragon appeared. The child was not afraid, but his uncle was so dumb with fright that he did not speak nor move.

"The dragon took the boy's parcel of meat and went aside with it. He placed the meat on another bush, and seated himself beside it. Then he said, 'This is the child I have been seeking. Boy, you are nice and fat, so when I have eaten this venison I shall eat you.' The boy said, 'No, you shall not eat me, and you shall not eat that meat.' So he walked over to where the dragon sat and took the meat back to his own seat. The dragon said, 'I like your courage, but you are foolish; what do you think you could do?' 'Well,' said the boy, 'I can do enough to protect myself, as you may find out.' Then the dragon took the meat again, and then the boy retook it. Four times in all the dragon took the meat, and after the fourth time the boy replaced the meat he said, 'Dragon, will you fight me?' The dragon said, 'Yes, in whatever way you like.' The boy said, 'I will stand one hundred paces from you and you may have four shots at me with your bow and arrows, provided that you will then exchange places with me and give me four shots.' 'Good,' said the dragon. 'Stand up.'

"Then the dragon took his bow, which was made of a large pine tree. He took four arrows from his quiver; they were made of young pine tree saplings, and each arrow was

twenty feet in length. He took deliberate aim, but just as the arrow left the bow the boy made a peculiar sound and leaped into the air. Immediately the arrow was shivered into a thousand splinters, and the boy was seen standing on the top of a bright rainbow over the spot where the dragon's aim had been directed. Soon the rainbow was gone and the boy was standing on the ground again. Four times this was repeated, then the boy said, 'Dragon, stand here; it is my time to shoot.' The dragon said, 'All right, your little arrows cannot pierce my first coat of horn, and I have three other coats—shoot away.' The boy shot an arrow, striking the dragon just over the heart, and one coat of the great horny scales fell to the ground. The next shot another coat fell, and then another, and the dragon's heart was exposed. Then the dragon trembled, but could not move. Before the fourth arrow was shot the boy said, 'Uncle, you are dumb with fear; you have not moved; come here or the dragon will fall on you.' His uncle ran toward him. Then he sped the fourth arrow with true aim, and it pierced the dragon's heart. With a tremendous roar the dragon rolled down the mountain side—down four precipices into a canyon below.

"Immediately storm clouds swept the mountains, lightning flashed, thunder rolled, and the rain poured. When the rainstorm had passed far down in the canyon below, they could see fragments of the huge body of the dragon and they may still be found there."

This boy was named Apache, meaning the one without fear. Usen (God) taught him and he was the great leader of his people.

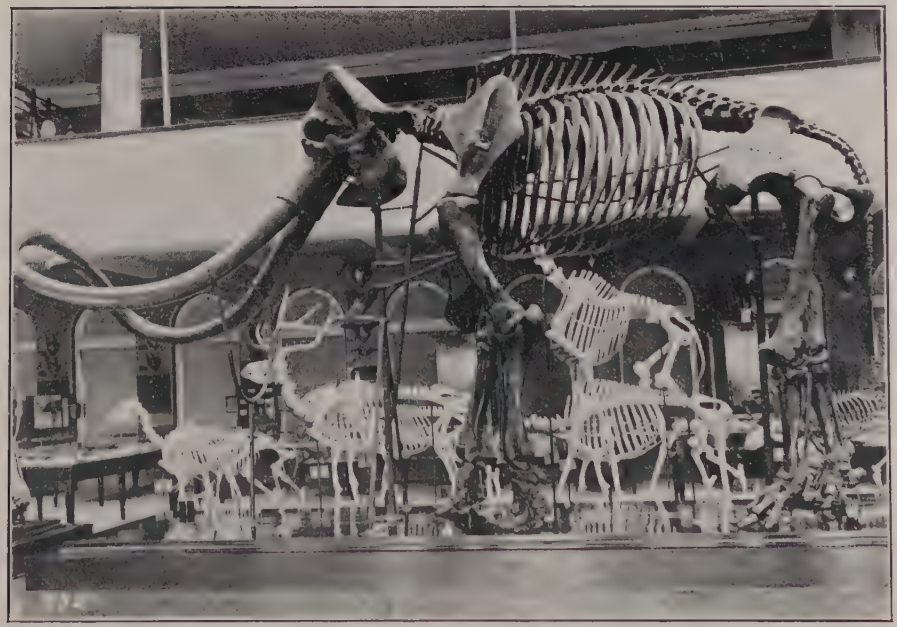
Indians During the Recent War

17,000 Indians went overseas; 85 per cent were volunteers.

10 American Indians were given the Honor Cross. 150 were decorated for bravery.

There were 10,000 Indian members of the Red Cross.

100,000 garments were knitted by Indians.



THE DRAGONS

Fossils showing that there were monstrous animals in the land

THE NAVAJO
Shrewd and Crafty

One old Ute woman sold her one treasure, an exquisite example of basket weaving. It brought her $513.00. "I am old," she said, "$13.00 will be enough for me." The $500.00 was given to the Red Cross.

The Indians of the United States contributed $25,000,000.00 to the Liberty Loan according to War Department report.

COMMUNITY [illegible] LEGISLATION
Kotchum, Idaho